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**Son, go work today in my vineyard!**—*Matthew 21. 28.*

## RELIGIOUS THOUGHT AND ACTIVITY.

There is an old man who comes into my office on business every now and then, and speaks of the little town in the mountains where he made his money and lived the greater part of his life. He always says, rather touchingly:

"Religion came to Ripton, and found me there!"—P. D. M.

**The next World Lutheran Convention** will be held in 1929, which date marks the 400th anniversary of the adoption of Luther's Smaller Catechism. No place for the convention has been chosen as yet. The first such convention was held last year, and great good toward Lutheran coöperation and enthusiasm resulted.

**A motion picture called "Thank You,"** produced by William Fox, is now being exhibited throughout the country. It is said to deal understandingly and reverently with the Protestant minister in a small town. He is underpaid, there is selfishness and misunderstanding in his church, and he is forced to accept gratuities to eke out a slender salary. Through a great faith, a great love, and a great tolerance he finds at the end happiness for himself and for his congregation.

Saloons have been used as Y. M. C. A. clubrooms and jails have been converted into schools since the advent of prohibition, but one of the strangest transformations to arise out of the Eighteenth Amendment is **the conversion of a whiskey vat into a baptistry.**

During a revival in Robertson County, Tenn., according to the "Christian Century," so many people were eager for baptism that the Bethel Baptist Church was unequal to the demands of the occasion, so a whiskey vat in an abandoned distillery was commandeered, and rendered valiant service.

The roof of the West Side Branch of the Cleveland Y. M. C. A. has attained great popularity since the arrival of its **astronomical equipment,** the gift of A. F. Schroeder, an officer of the Cleveland Amateur Astronomical Society. Any fine night sees interested groups waiting for a turn at the five and one-half inch telescope.

The object of the gift is to foster a knowledge of the heavenly bodies. No charge is made for the use of the observatory, which is probably the only one in the world atop a Y. building.

The Detroit meeting of the **World Alliance for International Friendship through the Churches** was a great success. There were 365 delegates from all over the country. Twenty-six states were represented, and 20 denominations. About 60 organizations more or less related to the peace movement also sent delegates. One interesting feature was that several universities and schools sent delegates of their own accord.

The general subject was "Security," especially emphasizing what the churches of the world could do to transfer the basis of security from force to friendship and goodwill. There was a more hopeful tone manifested in all the addresses and discussions than has perhaps been shown at any previous meeting. This was due largely to the fact that the will to peace has been more evident in Europe during the last year than ever before.

A reader informs us that the **Pennsylvania law** relating to and regulating the solicitation of monies and property

for charitable, religious, benevolent, humane, and patriotic purposes, referred to in a previous issue of the RECORD, exempts certain organizations as follows:

"This act shall not apply to fraternal organizations incorporated under the laws of the Commonwealth, religious organizations, colleges, schools, universities, labor unions, municipalities or subdivisions thereof, community organizations within the Commonwealth, nor to charitable institutions or agencies required by the provisions of existing law to file reports with the Department of Welfare or with any other department or office of the Commonwealth."

A $600,000 editorial job of compiling and classifying 2,000,000 words on the history of the Christian church has begun under the direction of the American Institute of Christianity.

The American Institute of Christianity is an interdenominational agency chartered "for the advancement of Christian knowledge." The $600,000 task on which it has embarked after two years of preparatory work is the production, as a non-commercial project, of the **American Encyclopædia of Christianity.** A board of seven editors, more than 200 denominational counselors, and 1000 contributors comprise the major editorial staff.

The Encyclopædia will be published in twelve volumes. The schedule provides for the completion of the last volume in six years.

Judge Henry Wade Rogers of the United States Circuit Court of Appeals, and formerly president of Northwestern University, is president of the Institute, and its directors represent almost all of the larger Protestant denominations. The work is being financed by groups of laymen in more than twenty cities.

**Fourteen points against alcohol** are enumerated by Dr. Haven Emerson of Columbia University, formerly Health Commissioner of New York City:

1. Alcohol is a cause of death.
2. Alcohol is a cause of primary disease.
3. Alcohol causes disabilities through inheritance.
4. Alcohol lowers resistance to infection.
5. Alcohol increases susceptibility to poison from heavy metals.
6. Alcohol increases mortality rate of infections.
7. Alcohol increases the severity, complications and time of recovery from industrial accidents.
8. Alcohol increases the prevalence of venereal disease.
9. Alcohol increases the general morbidity and mortality from other diseases than those due directly to the use of alcohol.
10. Alcohol shortens the span of life.
11. Alcohol delays and renders inaccurate neuro-muscular reactions.
13. Alcohol reduces judgment, discrimination, endurance and precision of action.
14. Alcohol reduces consumption of milk in the United States.

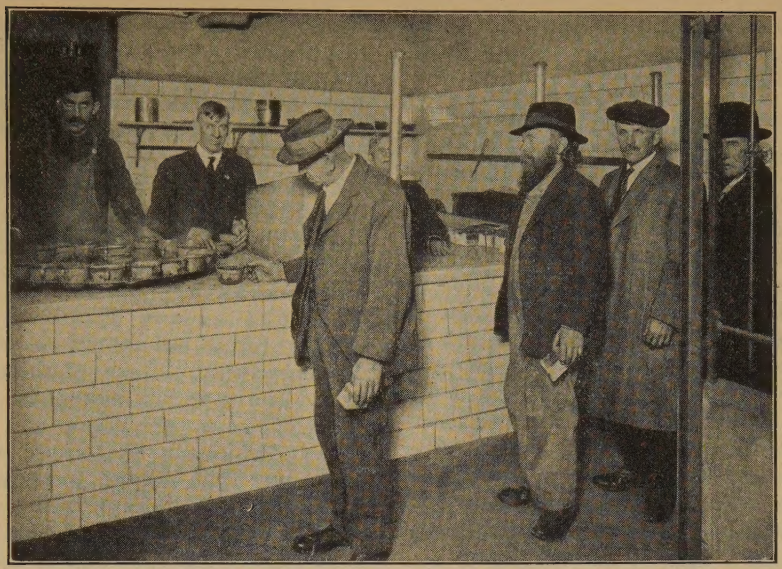
The Roman Catholic church has completed its missionary system in America by the creation of the **American Board of Catholic Missions.**

Some time since it created a Foreign Mission Society, but its contributions to work in foreign lands continued to go to the Society for the Propagation of the Faith. Its foreign society gives much attention to the furnishing of missionaries, trained for the service. Under its Welfare Conference the church has departments of Christian education, laws and legislation, lay organizations, press and literature, and social action. The new board will have headquarters in Chicago, and will take over the organization of what has been the Catholic Church Extension Society.

Twenty or more years ago the Paulists of New York, with the coöperation of Archbishop Farley, afterwards cardinal, founded a home mission society, with a limited aim and field. Later Rev. Francis C. Kelley, now bishop of Oklahoma, led in founding home mission work from Chicago, and for a time there were two or more societies, all at work in home fields. Following the death of Cardinal Gibbons, work of the Catholic church in America was organized on a new basis, and all of it placed on business lines of efficiency.

Now, by action of the hierarchy, one national agency for missions at home has been created, and Cardinal Mundelein of Chicago has been placed at its head, with Bishop Kelley of Oklahoma as treasurer.

The Annual Report of the **Bowery Mission,** New York City, tells of undi-



The "bread line" at the Bowery Mission, New York, where a hungry man is never denied. Every evening, after service, food is freely given out.

minished activities and results in that institution during its 46th year of service. Its regular schedule includes a religious service every night in the year at 8 o'clock, a Brotherhood meeting at 7, a Sunday morning service for men, a lecture one night each week during the lecture season in coöperation with the city Board of Education, a concert every Tuesday night, and movies every Friday night. These latter follow the religious service.

In addition there is an employment bureau, lodgings for homeless men (8760 last year), and free meals to the hungry after the evening services (65,574 meals last year). Over 36,000 Bibles, Testaments and Gospels, and over 4000 articles of clothing were distributed, and 555 letters written to friends of the homeless.

The Bowery Mission is supported by voluntary contributions secured by the "Christian Herald" (Bible House, New York). A Prayer League conducted by this paper received 169,964 letters last year.

Since the Bowery is a catch-all of men from every corner of America, the mission is a national responsibility, and should appeal to the benevolent everywhere.

In John Calvin's Church in Geneva, Dr. Charles S. Macfarland delivered an address last summer on **"The Permanent Contributions of John Calvin to Church and State in America."** The address covered the influence of Calvin in the realm of theology, practical church life and national affairs. It summarized that influence as follows:

1. An ordered, balanced and practical conception of the Reformation, with those processes of education which were needed to save it from excess;

2. The source of inspiration and training for the monumental historic personalities who guided American tradition;

3. The fundamental and enduring concepts of Puritan theology: An almighty God who rules the universe, the consciousness of a sinful humanity, the inescapability of a moral judgment, the glorious hope of a divine redemption;

4. Political ideals of liberty, of liberty under law, of liberty under law in unity;

5. The freedom of the state from the temporal power of the church;

6. The equal freedom of the church from the dictates of the state in the moral and spiritual principles of human life;

7. Social Christianity, and the social duty of the church;

8. The ideal of evangelical coöperation in the service of mankind by free churches, whose unity is that of the spirit, voluntarily assumed, without encyclical or mandate of

any human substitute or vicegerent of the Infinite, and whose only mediator is the living Christ.

**Famous scholars** are to be brought from foreign lands to give special lectures in the Divinity School of the University of Chicago as part of the new chapter of progress for the school made possible by additional funds and increased building equipment. Approaching completion of the new Theology Building and the gift of $1,000,000 by John D. Rockefeller, Jr., are features of last year in the development of the Divinity School, which, though a part of the University, is at the same time administered somewhat separately from other university activities.

"One of our ambitions we can now begin to realize more fully," said Dean Shailer Mathews. "That is, the bringing of men eminent in religious scholarship to the University to give special courses of instruction."

The first to come will be Dr. Gustav Kruger, professor of Theology in the University of Giessen, Germany, formerly rector of that university and now president of the board of directors. Dr. Kruger will arrive for the spring quarter, when he will lecture in English on Christian and anti-Christian thought during the "period of enlightenment" in Europe, and give a course in German on the history of Roman Catholicism. Dr. Kruger has a reputation in Europe comparable with that of Adolf Harnack and other great church historians.

Later in the year Dr. Archibald Nain, professor of Ecclesiastical History in the University of Glasgow, will give a special course, as will also Dr. Daniel C. Holton, professor of Church History in the Japan Baptist Theological Seminary.

All these men will bring to the University the fruits of their lifetime study of the history of religious organizations, and news of the latest discoveries in that field.

### The Pilgrimage of "Happy Butz."

The thieves who prey on travelers and the Good Samaritans who bind up the travelers' wounds exist today in the United States as they did centuries ago on the road from Jerusalem to Jericho. This was reported to be the major finding of Harry W. Butz (Happy Butz), draftsman and evangelist, who tramped from Newark to Cincinnati and return to find out what a wanderer might expect, when, penniless, hungry and footsore, he applied for food, shelter and help.

Not only did he encounter thieves, but he also met bootleggers, charitable and uncharitable, motorists, and social organizations. Of the last named, he said, twenty refused to aid him, and only one offered him help of any kind. Nine times he was held up, but he had nothing to deliver to the highwaymen. Three of them turned around and gave him money, and all the others offered to take him in as a partner in their "business." He received offers of employment from a dozen bootleggers, and no less than 342 drinks of what purported to be whiskey were offered him. Fifty-seven cups of coffee were given him. The ratio of offers of whiskey and coffee was as six to one. Five times on the way, he said, he lay down on the roadside as if he had been injured. Then he counted the automobiles as they went by. In all, 232 machines did what the Levite did in the parable of the Good Samaritan: they "passed by on the other side." Only one machine in each fifty stopped and offered to bind up his wounds.

The experience of this man has excited a variety of comment. The common judgment seems to be that as it is not safe to take unknown men into one's car, a certain measure of charity might well be granted to some of those who passed by on the other side. It might also be remarked that charitable organizations have to exercise care that they may not encourage vagrancy by careless and indiscriminate charity.

It was altogether an interesting experience. Thus one gets at first hand some information and experience not otherwise obtainable, but it is a somewhat dangerous experiment, and it is questionable if any great new light is cast on humanity and its problems by vagabondage, even if its advertised purpose is to open a new door of knowledge to man.

### Religious Services in the Army.

Services were planned to meet the needs of all classes in the army, officers and enlisted men, as indicated by the following summary issued by the chief of chaplains:

| *Nature of services.* | *Number.* | *Attendance.* |
|---|---|---|
| Mass | 1238 | 204,434 |
| Benediction services | 19 | 1,000 |
| Morning services, Protestant | 3571 | 341,148 |
| Evening services, general | 3653 | 638,824 |
| Sunday school | 4319 | 230,850 |
| Bible class sessions | 238 | 9,637 |
| Guard house services | 815 | 25,980 |
| Hospital, other than general | 77 | 4,435 |
| Joint services | 435 | 119,279 |
| Week night | 1916 | 165,120 |
| Services by civilian ministers, | | |
| Roman Catholic | 1282 | 88,071 |
| Protestant | 798 | 51,249 |
| Total | 18,361 | 1,880,027 |

By the law of averages it appears that every member of the military personnel attended church on an army post thirteen times during the year. The report does not take into account the large number of officers and enlisted men who regularly worship in civilian churches near their stations.

During the year there was a net increase of 158 in the number of chaplains in the Reserve Corps. The total number of reserve chaplains is 1115, among whom are many highly prominent and nationally known clergymen of the outstanding religious denominations. The various churches are represented in the Reserve Corps as follows.:

| | | | |
|---|---|---|---|
| Baptist | 135 | Presbyterian | 159 |
| Christian | 13 | Prot. Episcopal | 163 |
| Christian Science | 6 | Prot. Epis. Reformed | 3 |
| Church of Christ | 3 | Reformed in America | 3 |
| Congregational | 55 | Reformed in U. S. | 8 |
| Disciples of Christ | 36 | Roman Catholic | 213 |
| Dutch Reformed | 4 | Salvation Army | 3 |
| Evangelical | 7 | Unitarian | 10 |
| Jewish | 17 | United Brethren | 6 |
| Lutheran | 54 | Universalist | 6 |
| Methodist | 211 | | |
| | | Total | 1115 |

## Chicago's Spiritual Leadership

The "Chicago Daily News," in editorial comment upon the showing of the city's churches in the recent twenty years' survey of the Chicago Association of Commerce, claims that in the matter of church leadership no other city in America or abroad compares with it either in resources or enrolment. Says the "News":

"Eighteen Protestant denominations reported 731 building enterprises in the two decades, with an investment of more than $64,000,000 in new buildings and equipment. The advance made by Roman Catholics is indicated in the increase from 250 to 308 parishes. From Jewish headquarters came reports of unparalleled construction of new synagogues and schools. The Protestant increase in church membership was more than 168,000, and while figures from the other religious groups are not at hand their proportionate advance doubtless was fully as great.

"It may be said, conservatively, that Chicago has spent upward of $150,000,000 in the last twenty years in the erection of houses of worship and auxiliary units. This is a worthy contribution to the city's material progress. It is a mark of the steady advancement which makes of Chicago one of the greatest church centers in the world. In spite of all the distractions and artificialities of modern metropolitan life, the city has continued to exalt righteousness and make material things subservient to spiritual things.

"Chicago's spiritual leadership has been recognized by more than a score of great religious organizations in establishing here their leading institutions for ministerial training. Indeed, this city, when all religious beliefs are taken into account, may claim to be the leading theological center of the world. In the matter of church leadership no other city in America or abroad compares with it either in resources or enrolment.

"Since an undue amount of opprobrium has been cast upon Chicago through exaggerated records of its crime, the present is a particularly opportune time, as the Association of Commerce has realized, for taking stock of the city's constructive assets and making them generally known. And of unsurpassed importance is the advance made in twenty years by the spiritual forces of the community."

## In Congregation.

To worship God in silent wood,
  Or by the tossing sea,—
To worship him in solitude
  Is not enough for me.
My vows to him I fain would pay
  Where mortals congregate,
And at one common altar pray,
  And praise, and meditate.

My sins I would confess with those
  Who, like myself, have erred,
And bring with them our common woes
  To be of heaven heard,
Of heaven forgiven, and cast away
  From God's most holy sight,
That all may live a perfect day,—
  A day where is no night!

—J. B. Lawrence.

## I WAS WONDERIN'

About Old Ladies.

A returned missionary
said this
the other day,
* * * * *
And it's
worth remembering.
* * * * *
He said that
what impressed him
most
* * * * *
When he got back
to America
* * * * *
Wasn't the Woolworth
Building,
* * * * *
Nor the autos,
nor the radios,
nor the aeroplanes,
* * * * *
Nor the wonderful
hotels and churches
and factories and
machinery and things,
* * * * *
Nor the magnificent
dresses,
* * * * *
Nor the beautiful
young ladies
in the dresses,—
* * * * *
It was the
beautiful old women
of America.
* * * * *
He says they don't have
beautiful old women
in heathen lands.
* * * * *
They grow old
young out there,—
* * * * *
You know what
I mean,—
* * * * *
And when they grow old
they grow ugly
and unattractive,
* * * * *
And cross, and
everything.
* * * * *
And why not?
Vacant minds and
unimproved hearts are
good soil for
ugly features.
* * * * *
I was wonderin'
if beautiful old ladies
aren't a good advertisement
* * * * *
For Christianity.
* * * * *
Cheer up, ladies! You
may not keep that
schoolgirl complexion,
* * * * *
But you can get
Christian features:
* * * * *
And features are
more important than
complexion.
* * * * *
You can buy complexion
by the can,
* * * * *
So the advertisements
say,
* * * * *
But you have to
Grow a countenance!

—McAlpine.

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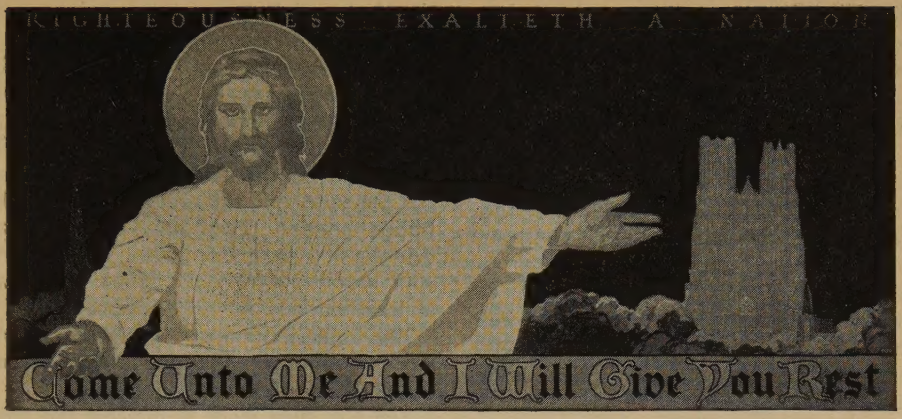
## OTHER LANDS.

**Long distance phone service between Egypt and Palestine** is the latest modern device for the elimination of the long, weary distance over which Moses and Aaron led the children of Israel back to the Promised Land, according to an Associated Press dispatch. Beginning last December, telephone conversations were possible between the principal cities of the Holy Land—Jerusalem, Telaviv and Haifa,—and Cairo, Alexandria and Port Said, in the land of the Pharaohs.

The wires stretch across the Sinai Desert, which the Israelites traversed in their wanderings in the wilderness.

Where scarcely any mention of the Sunday school is made in the secular press, it is important to have a Sunday school publication which will circulate among all who are interested in that great department of church work. **The Argentina Sunday School Association** has completed arrangements to issue a monthly paper which will be especially for teachers and officers. It is possible for the Argentina Association to care for this publication from its own funds and send the periodical gratis to its constituency each month. There is great need for additional literature in Spanish that deals with the great subject of religious education.




A prize church poster. See page 89.

On a recent Sunday school trip made by Rev. George P. Howard, the representative of the World's Sunday School Association in Argentina, he was accompanied part of the time by a young national who is greatly interested in Sunday school work. Ten years ago he attended the first Sunday school institute, which was held in Rosario. He has since consecrated himself to the ministry, and promises to be a pillar of strength along Sunday school lines.

**Christ Church, Westminster Bridge Road, London,** celebrates its jubilee this year. On Tuesday, July 4, 1876, Christ Church was opened for divine worship. The members met for praise and Holy Communion at 8 a.m. At 11 Dr. Newman Hall preached on the words, "Christ is all and in all." The Lincoln Tower was then inaugurated by Sir Fowell Buxton, and the Rev. Dr. Thompson of New York delivered an international address in the church. In the afternoon Canon W. Hay Aitken preached from the words, "Behold, how good and pleasant it is for brethren to dwell together in unity!" and in the evening Dr. Donald Fraser, of the Presbyterian church, preached from the words, "The grace of our Lord Jesus Christ be with your spirit!"

A Jubilee Message, signed by Dr. F. B. Meyer, former pastor, and Dr. Wm. C. Poole, present pastor, contains these paragraphs:

"Fifty years of sacred fellowship that neither death nor the grave can impair! Fifty years of worship, heaven and earth blending on the horizon! Fifty years of ministry, of service, and of song! Fifty years during which our galaxy of schools has become more vigorous and useful than ever!

"And now, as we review the past, what shall we render to God for all his benefits! Awake, organ and choir! Awake, hearts that overflow with gratitude and praise! Awake, O pillars and walls that have patiently absorbed the prayers and praises of two generations! Awake, all Christ Church people, scattered in many lands throughout the world! And surely there comes an echoing response, though our dull ears may not catch it, from the holy bands and sweet societies of Paradise!"

### Evangelical Protestantism in Italy.

In the days of real thinking and religious investigation Erasmus declared, "Itali omnes athei," the Italians are all atheists. Lately it has been said, "The Italians are all Roman Catholics." It may be that the two declarations are different expressions of one and the same fact.

Others have said that there is a great deal of Protestantism in Italy, but no Protestants, but the student of church history and social movements well knows that in Italy are to be found actually both a strong Protestantism and strongly protesting Protestants.

In these days of long educational travels, the Christian people who every year visit Italy should include in their trip a visit to some of the Protestant centers there. From the Alps to the last point of Sicily and Sardinia, in every city and in the small

villages there are churches and missions, elementary and secondary schools, hospitals and charitable institutions, besides pensions and Y. W. C. A.'s, under the direct control of the Protestant denominations.

Denominations are to be found also in Italy; American and Anglican Methodists, Baptists, Episcopalians, Salvation Army, Pentecostals, Seventh Day Adventists, and the native Protestant church known as the Waldensian church, "Chiesa Valdese." Of course this last named denomination towers above all the others, and commands the respect of all people in Italy because of its historical background of fearlessness and loyalty, spiritual aristocracy and social democracy, with which through the centuries, in adversity and prosperity, it has held the light of the gospel. Besides, the last half century of religious liberty has been sufficient to show that this Waldensian church possesses the "power of God unto salvation," and is anxious to pass it on. Its sons and daughters served loyally in the last war, and for the first time in Italian history there were Protestant chaplains in the army, all of whom were from the Waldensian denomination.

Rome is becoming more and more the center of Italian Protestantism. There are there about twenty churches, Y. M. C. A., Y. W. C. A., the offices of the British and Foreign Bible Society, printing offices for the publication of Protestant literature, the International Methodist College on high Monte Mario, just overlooking St. Peter's and the Vatican gardens, the imposing Waldensian Cathedral on Piazza Cavour, the gift of Mrs. Kennedy of New York City, the theological school or seminary which trains not only the Waldensian ministers, but also the Methodist and Baptist.

Artistic Florence has another publishing house, and a large boarding school for boys and girls. Venice has a Boys' Manual Training School. Turin has a hospital and a school for deaconesses and nurses. Torre Pellice, on the borders between Italy and France, right in the historical valley of Piedmont where most of the persecutions took place, has a college, boarding schools, an orphanage, a home for the aged, a museum, and many other interesting things and activities. In this town meets every year the General Synod of the Waldensian church to ordain its ministers and transact the business of the whole denomination.

What most impresses the visitor in Italy is the oneness in purpose of all the denominations as they work together. They know one thing: the preaching of the gospel in its purity. All denominations work for one and the same end, the evangelization of the Italian people. They have adopted one hymnal, and have one school of theology with professors from all the denominations to train workers for all denominations.

The organic union of all churches seems to be near. They all desire it. They want the Waldensian church to head it.

The Christian work is directed not only to the masses, the workingmen, peasants, etc., but it is also directed to the intellectual classes, so that those who are now leaders in other branches of the human activities may become religious leaders. One of the best movements along this line is the Students' Federation for Religious Culture, to which already belong both Protestant and Catholic men. This Federation is credited with having brought about a Roman Catholic Gospel Convention held in Bologna on September 4th last.—"L'Era Nuova."

## NEW AND SUGGESTIVE.

**A mortuary chapel** has been added to St. James Episcopal Church, New York.

An organization to be known as the **Religious Motion Picture Foundation, Inc.,** which has for its purpose the production and distribution of religious pictures for use in the churches, has been created by the Harmon Foundation with the coöperation of the Federal Council of the Churches of Christ in America and the Motion Picture Producers and Distributors of America, the latter known better as the Hays' organization. A fund of $50,000 has been given to carry on the work during its early stages. The object is to increase church attendance.

Dr. Daniel A. Poling of New York, president of the United Society of Christian Endeavor, makes use of the air to create what he hopes will be the greatest company of Christian advocates America has yet known.

With the aid of local Endeavorers he has inaugurated a series of Sunday afternoon conferences in New York, and gained the

promise of New York Endeavorers to attend them, so there will be both a visible and an invisible audience. It is found that responses from the air audience have come from 800 towns in more than 30 States, from four foreign countries, and even from ships at sea.

The program of the conferences, both for audiences seen and unseen, consists of answers to questions concerning the Christian life and practice, and suggestions from Dr. Poling to young people regarding what to do to put their knowledge and zeal to use, and the best methods by which to do it. The conferences are to continue throughout the winter, and the aim is to create **local bodies of evangelists and volunteer workers,** instructed through the radio and required to report by mail their successes and failures.

New ways to make the **radio** serve in and for churches have been discovered this fall in many parts of the country.

The perfection of loudspeakers and audiphones, and a considerable multiplication of broadcasting stations in churches in large cities, have made possible union services wherein rural and suburban churches hear accompaniments of hymns from great organs many miles distant, and join in the singing. Prayers also are heard when made long distances away. A linking-up of churches of like doctrines is reported, resulting in exchanges of greetings by mail and otherwise.

States in which the greatest advances have been made are Michigan, Pennsylvania, Minnesota and Virginia. In the last named state a regular system has been developed, especially for rural churches and the afternoon or evening services. Almost perfect results are reported in the matters of hearing and of ability to sing in unison. Famous preachers are being heard, and in Michigan the news of religious bodies to which the churches adhere is being given.

Minnesota reports that among Baptist churches a system of money contributions has been worked out, and in all states reporting it is said that tendencies toward church union and the toning down of sectarian differences have resulted. Predictions are made by some Christian leaders that the radio will change the conditions of public worship, especially in rural districts,

### The World Is on Fire!

REV. HOWARD W. POPE.

Our Father, the world is on fire,—
'Tis burning with selfish desire!
In a mad strife for power
Men destroy and devour.
Our Father, this world is on fire!

Our Father, this world has grown old
In a long, weary search for gold, gold!
They run here and run there
Through earth, sea and air.
Our Father, this world has grown old!

Our Father, this world needs the cross
To save it from death, shame and loss!
'Tis Christ Jesus alone
Who for sin can atone:
Our Father, this world needs the cross!

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and solve many knotty problems of support. To some extent the innovations are being introduced throughout the South and New England.

### Church Posters.

The Outdoor Advertising Association of America has arranged to supply three posters for the use and benefit of the churches at cost. All three posters are 24-sheet size, approximately 9 by 20 feet, lithographed in colors.

The First Award Poster is so named because it is from the design winning first award in the worldwide contest last year, conducted by the Outdoor Advertising Association for a great poster depicting the place and worth of the church. This poster shows a large figure of Christ beckoning to the church, with this legend at the top of the poster, "Righteousness Exalteth A Nation," and at the bottom, "Come Unto Me, and I Will Give You Rest!"

The poster was designed by J. Sydney Hallam, of Toronto, Ontario.

The Nativity Poster has attracted wide interest during the last few years when posted during the Christmas season. It is a picture illustration in twelve colors of the birth of Christ and the advent of the Three Wise Men.

The Third Award Poster is by Paul T. Stockdale, of Philadelphia, 'Pa. In beautiful colors it depicts industry and life supported by the church. It clearly gives the message that behind all the progress of civilization looms the church. Its legend is, "Out of the Dusk Comes the Dawn, and Out of the Church Comes Civilization."

Any minister, church, group of churches,

or organization interested in seeing a display of these posters in their city may make arrangements by writing the Outdoor Advertising Association, 307 South Green Street, Chicago.

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## INDIVIDUAL INFLUENCE.

A gang of eight telephone linemen were working in a New Jersey seashore town. They took their meals at a boarding house, which occasionally harbored a few summer people too. The conversation at the table was not especially elevating. It was a rough gang.

One day a lady came to board for a few weeks. She was a young, rather sad-faced widow, and she had with her her little girl, Lily. Lily was perhaps too vivacious in a gentle way for her name, but otherwise her name fitted her exactly. She was slight and delicate, but nevertheless full of vitality of a rare, intangible kind.

The first day Lily came to the table, she was quite alarmed by the big crowd of rough men and their coarse talk. Mrs. Burns, the landlady, seated her at the head of the table.

As soon as her mother and she were seated, Lily bowed her head, resting her forehead on her finger tips, and in a clear, childish treble said grace. She enunciated the words clearly, and went right on, in spite of the noise of dishes and the gibes of the men at each other back and forth across the table. The men nearest to her turned toward her in wide-mouthed astonishment, and as soon as it dawned on them what she was doing they nudged the men next to them. The talk quieted down somewhat as she finished her little prayer.

Lily did the same thing at supper that night. With the exception of a few at the other end of the table, who whispered, the men were all quiet while Lily said grace. It soon got so the whole tableful of men would sit in absolute silence while Lily asked the blessing for them. It was always the same little prayer, spoken slowly and clearly, and with a simple, childish trust that they could not get away from.

When new men joined the gang, as they did every once in a while, some one would take them aside before they went in to eat and say something like this:

"Say, Tom, there's a little girl in there that does something we're not used to,—she always asks the blessing. You want to be quiet for a little bit at the start. We all are."

Thus were rough and careless men influenced for good by the simple, artless innocence of a little girl.—"Congregationalist."

### "A Man Called Rigby."

A commercial traveler named Rigby was compelled to spend a week-end every quarter in Edinburgh. He always worshiped at Free St. George's, being attracted by the wonderful ministry of Dr. Alexander Whyte. It was his invariable custom to try to persuade some other visitor to accompany him to the services.

On one occasion, after breakfast, he saw a fellow traveler writing busily, and approached him to ask if he were going to any place of worship. The man answered that he was too busy, and was also a Roman Catholic. Finally he consented to accompany Mr. Rigby, and was so impressed that he asked permission to go with him again at night. At the evening service his heart was strangely moved, and he yielded himself to the call of Christ.

The next morning Mr. Rigby was passing the house of Dr. Whyte, when an impulse prompted him to call and tell the preacher of the help he had given to one soul. As the doctor listened, tears rolled down his cheeks, and then he told how he had come away from the previous evening's service feeling that everything had been a failure. Then he bethought himself to ask the name of his caller, and on being told that it was Rigby, he exclaimed:

"Why, you are the man I've been looking for for years!"

Dr. Whyte went to his study, and returned carrying a bundle of letters, from which he read such extracts as these:

"I was spending a week-end in Edinburgh some weeks ago, and a fellow commercial called Rigby invited me to accompany him to St. George's. The message of that service changed my life";

"I am a young man, and the other day I came to hear you preach at the invitation of a man called Rigby, and in that service I decided to dedicate my life to Christ."

Dr. Whyte went on to say that twelve of

the letters were from young men, of whom four had since entered the ministry.

## CAN RELIGION BE TAUGHT?

Dr. Charles M. Sheldon tackles this question in a recent number of the "Atlantic Monthly." He advocates a common sense view, but of course he will not secure unanimous acceptance for his proposals, perhaps not even among Protestants, let alone Romanists.

He starts with our Lord's command to teach all nations. But what was it our Lord directed his disciples to teach? We are amazed to find he did not have any system of theology: all he had was a life to be lived, with two articles, supreme love of God and love of one's neighbor. This simple system, however, includes every item of human behavior, all the basic virtues.

What has happened? Dr. Sheldon asks. Men have woven into his basic teaching the most intricate tangle of philosophy and metaphysics. They have erected creeds, divided the world into sects, magnified words and theories that Jesus never mentioned, built up forms and ceremonies unknown and foreign to him. Hence all the division and refusal to permit religious teaching in the public schools.

Dr. Sheldon sees another problem. What would prevent the teachers teaching according to their individual sectarian bias? He is willing to trust the teachers, but he recalls that teachers in schools and colleges are teaching things adverse to morals and religion without any loud complaint being heard, and even in matters of science, history and other subjects the stuff they teach and have taught in the past is often untrue, bigoted, biased. Pupils are taught all about pagans and their writings, but never a word about the best man who ever lived, and not a word of his matchless teaching.

He sums up thus:

If religion is theology, and doctrine, and creeds made over disputed definitions of God and theories of man's destiny, it cannot be taught in our schools.

But if religion is love to God and man, it can be taught anywhere and it ought to be taught in our schools. If it is not taught, our whole educational pyramid will continue to wobble on its pinnacle, instead of resting firmly on its base.

## TIMELY PRONOUNCEMENTS.

### Keep Up Your Pulpit!

One consolation comes upon me with ever-recurring urgency,—the absolute necessity of not allowing the active to supersede the contemplative.

I feel, I cannot say how strongly, that this is the peril of the churches today. Machinery is dominating. "The gospel of work" is enjoyed with more than Carlylean emphasis. Ministers are called imperiously to organization and management. All this is a menace to the pulpit and to the caliber of the ministry.

The churches are, one and all, deploring the scarcity of a distinguished candidature for the ministry. Is not one of the fatal secrets in this, that the ministry is becoming a sort of business-management? Young men of mental and spiritual virility shrink from this. I feel convinced that this aspect of the situation demands far more consideration and plain speaking than it has yet received.

Dr. Parker's injunction, "Keep up your pulpit!" is a word in due season, and how good it is! The pastorate is of serious importance, and so are many other things ministerial, but "Keep up your pulpit!" is the supreme counsel. All around us are weary, tempted, hungry souls: and the pulpit has no real rival in meeting their needs. Never did the churches as a whole cry for "preachers who all the sinful race point to the atoning blood" as today.

My experience leads me to urge, lovingly and vehemently urge, young preachers to live in their Bible, to saturate themselves with John Bunyan, and C. H. Spurgeon, and Dr. Parker, and Dr. Alexander Whyte, and with their spiritual ancestry and ours, the mighty Puritans.—Dr. Dinsdale T. Young.

### Church Etiquette.

1. Reverence is the keyword. The church must demand this oft-neglected quality if she is to do her best for any community.

2. In prayer all heads should be bowed and all eyes closed.

3. Quiet meditation should characterize

the period of the Lord's Supper. No whispering or confusion should mar the short period in memory of him.

4. Moving about in the auditorium should be avoided during any service, except by those who have the service in charge.

5. If it becomes necessary to retire during any service, extreme care should be exercised to prevent the doors from jarring behind one.

6. Drumming upon pianos and playing organs is objectionable, and shows a lack of real reverence. These instruments are to be used for service music and for definite practice work.

7. Men and boys should remove their hats upon entering the church.

8. When possible, always sit toward the middle of the pew, so that confusion will be avoided when someone else is ushered into the same pew.

9. The fellowship service always follows the devotional service, and all visiting should be done then.

10. Great care should be exercised not to talk above a whisper within the church. "The Lord is in his holy temple: let all the earth keep silence before him!"

Kindly study these few suggestions! If you will help us to put them into practice we shall have improved services.—"Church Messenger."

### "Omit the Third Verse!"

In the name of all that is worshipful, why?

One can hardly go to church anywhere without hearing, as a preliminary to the singing of a hymn, the direction from the pulpit, "Please omit the third verse," or "the third and fourth verses." One would almost gather that the pastoral idea was anything to get through with it as soon as possible. We believe that tendency to mutilate every hymn that is given out is just a product of the fidgety fussiness which must do something or other. To omit the verses of a hymn, except when hymns are prolonged beyond reasonable hymn length, is to clip the wings of the hymn, for a great hymn really gives wings to the mind and spirit. Such clipping is entirely unnecessary.

Carl F. Price in his valuable book, "The Music and Hymnody of the Methodist Hymnal," points out that each hymn in the Hymnal was prepared for the purpose of being sung throughout. There is only one hymn in the whole book with nine verses, only four with eight verses, and only fifteen with seven. The great majority of the hymns have only from three to five verses. Mutilating a hymn frequently spoils the sense so as not only to rob much of its worshipful value, but sometimes the result is ludicrous.

Why the hurry?

To omit the third and fourth verses is just about the same thing as if the pastor should say, "Let us all repeat the Beatitudes, omitting the ones about the pure in heart and the peacemakers!" or "Let us repeat the Ten Commandments, omitting the seventh, eighth, and ninth!" (Of course, we realize that that is exactly the way that some people are repeating the Ten Commandments today!)

The church service has usually three hymns. Frequently only two are sung. Is it too irreverent a suggestion to make that if anything must be omitted a paragraph from the pastor's sermon might be omitted so that the hymn might be sung to the end without committing assault and battery upon it?—"Christian Advocate."

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### CURRENT THOUGHT.

The great aim is to form a moral public opinion that will make **the threat of war as** obsolete and ridiculous as dueling. Anyone who imagines that by any number of conventions and agreements and self-denying ordinances the world is going to substitute a more humane method of war for inhuman, lives in a fool's paradise. The hope of the future is getting rid of war itself.—Lord Oxford.

**An efficient church—**

accepts and proclaims the whole gospel;
maintains a devotional atmosphere;
stimulates evangelistic passion;
carries out an educational ideal;
exercises fraternal sympathy;
fosters wholesome social contacts;
creates a missionary spirit;
requires a sacrificial life.

—Rev. John Muyskens.

# THE MISSION FIELD: AT HOME AND ABROAD.

Word comes from China of **two young Chinese agitators** who talked themselves hoarse declaiming against the terrible foreigners, and then went to the Episcopal church General Hospital to have their throats fixed.

A committee of Moslems appointed by the governor of Ceylon has decided that the word Mohammedan, in whatever way it may be spelt, is wrong. **"Muslim"** is the word which should be used to designate a person professing the religion preached by the Prophet, and **"Islam"** when reference is made to the religion itself.

We wonder if this committee represents the thought of Muslims at large.

**The Guatemala government** has agreed by contract to the importation of 3500 Hindus to supply the labor shortage of the plantations.

Here will be another mission responsibility. The labor shortage would probably not be felt if it were not for the terrible vice of liquor and the innumerable religious feast days, which would paralyze the industry of any country. Protestant mission work with its temperance activity is doing much to cure that shortage, as every plantation which has tried it can and does testify. —"Guatemala News."

A truly great national Sunday school convention was held in **Seoul** last October. The paid enrollment was 1945, and the actual attendance over 2200. No less than nine churches were required to care for the crowds. Even in their optimism,—and there is an abundance in Korea,—plans were made to entertain only 1000, and the committee declared they were "about swamped."

Rev. Charles Allen Clark, D. D., wrote: "It was the greatest religious Christian assembly ever held in Korea, and will do much for Sunday schools throughout the land."

Plans are now being made for regional conventions in different parts of the country, that the influence from the great gathering in Seoul may be effective in all sections.

**Mrs. Sam Higginbottom of Allahabad** spoke about her work for the lepers at the Sixth Presbyterian Church at Pittsburgh one Sunday morning. In the evening, after Dr. Higginbottom had spoken about the work of the Agricultural Institute, a young woman pushed her way through the crowd and handed him a rather fat envelope, which enclosed a note, a copy of which is given below, and bills for one hundred dollars. "It is such gifts as this that keeps one's heart soft and tender."

"From a working girl:

To my dear brothers and sisters in the Leprosy Asylum: may God bless you all! It took me many months to save this for you, and I have great joy to give it to you all, as the Lord told me to give it. For I want to be faithful to my Lord.

(Signed)

A sister in Jesus Christ."

October 18 last was observed as **Children's Sunday in Ceylon** under the leadership of the Ceylon Sunday School Union. J. Vincent Mendis, the secretary, said with reference to the plans:

"This whole week and more especially the week-end is devoted in several centers throughout the island to bring before the churches the claims of the children, and before the children the claims of Jesus Christ with a view to a personal decision for him. The churches and the workers in Sunday schools are praying for the success of these days' special efforts, and it is our earnest hope, and we are sure of it, that the harvest will be plentiful for the strengthening of the kingdom of God in Ceylon."

Some of the definite plans for the program included: Preparatory meeting of intercession, meeting of church officials to consider the policy of Sunday school advance that will be undertaken, meeting for parents, Sunday school rally and demonstration where parents are expected to be present and see the actual workings of the school, Sunday services in the churches to place emphasis on the parents' duties and obligations, emphasis of religious education in C. E. and Wesley Guild meetings, public recognition of Sunday school teachers in order to emphasize the importance of their service, special services to increase the interest of the children.

We are face to face with the fact that

**groups of families** in many outcaste villages are begging to be taken under Christian instruction. As you know, the outcastes in India are the "untouchables." They are the servants and in the great majority of cases the serfs of the caste people. There is no hope of an improvement in their social and religious condition in Hinduism. It is practically impossible for them to become Christians individually. Usually ten to fifteen families agree to relinquish idolatry, discontinue heathenish customs, and to become Christians, so called.

This first step among the Panchamas has been well termed a "social conversion." It is a tremendous step in advance. It takes courage, and a willingness to suffer persecution. True, they come from mixed motives, but they have religious aspirations as well as social ambitions.

When they agree to become Christians they have a very inadequate knowledge of Christ, and we ought not to accept a group of these outcastes unless we can place a teacher-catechist in their midst to encourage them, instruct them in religious truth and educate their children. If we do not do this, we cannot expect these ignorant people to grow in grace and to be firm in their determination to follow Christ and his teachings.

There are many encouragements. Caste people are becoming Christians in larger numbers year by year, and in order to establish a self-supporting and self-propagating church in India the caste people ought to be won and gathered in for the Master. May God help us all in the solution of our problems!—Rev. Henry J. Scudder.

**Three Korean pastors** are working in Shantung, China, supported entirely by the Korean Presbyterian Church. They have under their charge nearly 1000 Chinese Christians, of whom over 600 are baptized. There are twelve churches, eleven boys' schools and two girls' schools, with nearly 400 pupils. A self-supporting Korean doctor, graduate of Severance Medical College, works with them. The budget of the foreign board for this work is about 17,000 yen a year.

Last year it was decided to separate the bona fide foreign mission work which is being done for Chinese in Shantung, China, from that done for expatriated Koreans in Siberia, Japan, Peking, Nanking, Shanghai, etc., and a home mission board was created to take over that work and the work of the church in the big island of Quelpart in the Yellow Sea.

For the new home board a budget of about 6000 yen was adopted, and it hopes to maintain one pastor in Quelpart, one pastor and two helpers near Vladivostok, one pastor near Kirin, one in Japan, and possibly one in Shanghai.

In Japan, according to government figures, there are now 150,000 Koreans, though the Koreans themselves say that there are nearly 300,000. About 1000 more cross over every month. Two Korean pastors are now working for Koreans in Japan, and it is hoped that several more may be sent. There are nearly 600 Korean Christians in the area around Tokyo, and 400 near Osaka. They have thirteen meeting places near Osaka, Kobe, and Kyoto, and seven around Tokyo and Yokohama.

Perhaps 2000 of those in Japan are students; the rest are laborers in factories and mines and on farms.

### American University at Cairo.

I find four grounds for reassurance with reference to the Christian influences of the college.

First, there is the steady instruction in Christian truth which all receive in the Bible and Ethics courses and in the daily Assembly, and which some receive in still greater measure in the Sunday services of the hostel. Where so much goes in, something is bound to come out, whether we can trace it or not. This religious instruction is far from perfunctory. Again and again these classes are the scene of most active and animated discussion.

A second ground for satisfaction appears this year in that the college is sending up for the first time one of its choice graduates to the American Mission Theological Seminary. It is to be recognized that the University is not primarily a training school for men going into the ministry. Its preponderating enrolment of Moslems makes it preeminently an agency through which to approach the Moslem and non-Christian population. It does not have any considerable enrolment of Protestant students. It is

doubly gratifying, therefore, and a favorable commentary on the Christian atmosphere of the institution, that out of the limited enrolment of Protestant Christians one is now found going into the Christian ministry.

A third ground for satisfaction this past year is connected with a case of discipline on the part of one of the athletic teams. The team itself through its athletic organization passed judgment in the severest terms upon the offending members. This action, taken on their own initiative, reflected most gratifying standards of morality, showing how far had penetrated the Christian teachings as to life and conduct. The students responsible for this worthy action of punishment were for the most part Moslem boys.

A fourth and last ground for satisfaction is a spirit of religious inquiry manifesting itself among several Moslem students.

"The Best Athlete of Egypt Now Enrolled at Penn State," ran the headlines in leading metropolitan newspapers a few weeks ago. This might be a slight exaggeration, but Mousa Serry, the captain of the American University at Cairo football team, has enrolled as a student in Mechanical Engineering at Pennsylvania State College. He is not only a good athletic, but a man of splendid character and pleasing personality.

There are six other Cairo University students who have entered American colleges for special study in such subjects as Architecture, Agriculture, Law, Medicine, and Engineering. Two of these men, Hussein Foda and A. Milihy, have fathers who are members of the Egyptian Parliament. Another, Salah Awad, a post-graduate student at Princeton University, is the son of the editor of a Cairo newspaper. These last three are sons of Beys (Egyptian nobility).—Dr. Charles R. Watson.

### Inter-Church Bible Conference at Hamadan.

Florence E. Murray.

Persia has had a Bible conference. This is not likely to cause a great sensation at home even among those who know Persia best, but it is an event to awaken the Christians and church leaders in Persia. Two years ago it was said that an All-Persia Inter-Church Conference was impossible, but this year one was held, and the delegates came from Isfahan, Kerman, Kermanshah, Resht, Teheran, Doulatabad and Lelihan. Tabriz was represented by a church member just returned from a year at Princeton, and Urumia by a Syrian now living in Hamadan.

The above is a picture of the beautiful bronze tablet to be placed in Northfield Chapel at Vellore Medical College, India. The money for this chapel was raised by the Women's Union Christian Colleges in the Orient at their Northfield meeting when Dr. Ida Scudder was home on her last furlough.

Dr. Scudder, who is an alumna of Northfield Seminary, has done a wonderful work in India, and is widely known and loved. This is shown by the fact that a letter addressed to "Dr. Ida, India," reached her without delay.

The delegates camped at the Boys' School and the Mission property adjoining, as all sessions were held in the Boys' School Building. The days were hot and so were some of the nights, but the enthusiasm increased daily, and when the last moment came for farewells, more than one strong man shed tears as he kissed his friends on both cheeks.

There were some remarkable features connected with this most remarkable gathering.

First, the personnel. In addition to the voting delegates there were many others who attended the meetings, contributing from their rich experience to the discussion of the many problems. Some had come out of Islam over forty years ago, and some were new to the faith. One man has a Christian mother and a Christian sister who has seven Christian children. One delegate was an opium eater in the old days, but through Christ had won the victory over this habit. One was a water-carrier who came in with his goatskin bag slung on his

shoulder. There were converts from Islam and Judaism, together with Armenians, Syrians and Americans.

Another notable feature was that most of the work was done by the Christian nationals. Only three missionaries sat among the twenty-four voting delegates.

Unity was the keynote in discussion and prayer, the unity found only in Christ. More than once, when opinions differed, someone lifted the Bible silently, or with the words, "Our plans and suggestions must agree with this."

The daily program was as follows:

Devotional period and Bible study each morning. A six-days course on the Holy Spirit and six days on the study of the organization of the church. These were followed by addresses on "Problems of Christian Marriage," "How to Improve Our Evangelistic Work," "Training of Christian Workers," and committee reports with discussions.

Steps were taken toward the formation of a Commission of Persian and Turkish-speaking Churches.

Our hearts were full as the benediction was pronounced, for we had had a blessing. But there was yet one more to come. One of the faithful attendants at the conference was an old gray-headed man, who a few years ago went from his village to a Christian doctor that his eyes might be treated. Before his eyes were fully healed the eyes of his soul had been opened to the salvation that is in Christ, and he became one of the redeemed. Hearing of this conference, he mounted his donkey and came to Hamadan. He passed the examinations satisfactorily, and in a simple service at the close of the day was baptized.

"You have been praying for me here. Please do not forget me when I am gone," he said, "for I am the only Christian in my village! Not even my wife has faith in Christ."—"Presbyterian Magazine."

## MISSIONARY METHODS.

The Five Branch Sunday School Association of Tokyo has completed a most successful term in **teacher training.** These five branches, covering different parts of the city of Tokyo, are organized into one Association to care for Sunday school interests which relate to the city as a whole. This Association is called the Gobuki, and it now has charge of the Tokyo training school for Sunday school teachers and officers that was started a number of years ago by Horace E. Coleman, educational secretary for Japan and special representative of the World's Sunday School Association.

As an experiment this time, the school was conducted for only five weeks. The students came together three nights each week, with three lecture periods during each session. This plan proved a decided success, and the enrollment of 152 was the largest recorded in any one term. On the closing night 128 certificates were distributed to teachers who had attended more than two-thirds of the lectures. The courses presented were: Theology of the Old Testament—10 hours; Life of Christ—10 hours; Child Psychology—10 hours; New Teaching Methods for the Sunday school—3 hours; Music—5 hours; Practical Sunday school Methods with Boys and Girls—2 hours. On the last night of the school Mr. Coleman gave his stereopticon lecture on the Shonen Dan, which is the new Boys' Club organization for the Sunday schools of Japan. This method is an adaptation of the Canadian Trail Rangers program.

### New Occupation for Indian Women.

Miss Elizabeth Wilson, whose book, "The Story of the Young Women's Christian Association of India, Burma and Ceylon," gives such a graphic account of the conditions of the women of India, tells an interesting story of the progress of the women of that country, a progress made possible by teaching the women the art of weaving.

Cotton grows everywhere in India, but the weaving of cotton into cloth has always been a masculine-monopolized industry. The National Christian Council of India has a woman's committee, and the National Indian secretary of the Y. W., Miss Maya Das, coöperated with this committee in a study of the women's industrial missions. They found that the dependent Indian woman in a mission home had only the making of lace and embroidery as a source of revenue, and that this meant foreign material to work with (linen and thread), foreign supervision, and foreign markets. Meanwhile every woman of India was using cotton cloth in

an abundance undreamed of by her American sister. The sari, which covers the body and is draped over the head, contains from five to eight yards; cotton cloth is used in draperies, and for carrying bundles; the men wear a leg drapery of it called a dhoti, and turbans containing from five to ten yards of material.

Through the courtesy of the Bengal Department of Industry there was opened in Serampore, the birthplace of the modern Christian mission, a women's normal school for the teaching of weaving, which Miss Wilson organized on behalf of the National Y. W. C. A. The young women came here from missions of various denominations in Bengal and other provinces, and took keen interest in mastering the art, and going back to teach it to other women. A movement has begun which has opened a new occupation to women, and has fostered a national industry, and which will also help the missions to increase their usefulness. While in Serampore the students attended the Bengali service at the Baptist church, which was founded by William Carey.

The most recent step in church and Y. W. coöperation in India is seen in Calcutta, where for more than twenty years there has been a desire to establish a Christian hostel for girls studying in Bethune College, the women's college of the University of Calcutta, in the north end of the city. As a rule, colleges and universities in India do not provide dormitories for women, and up to the present only the Brahmo-Somaj religious body has opened any hostels in that vicinity. These were overcrowded, and many missionaries did not wish to send students there, even if there had been room. Some of the mission high schools had found a place for students, some were living with their own families, and some had abandoned the work because of no quarters. The United Free Church of Scotland, the Welsh Presbyterian, and the American M. E. Mission coöperated with the Y. W. C. A. in changing conditions. A beautiful house was secured, and opened last July. About twenty girls are now in residence there, the majority Christian. This place is accessible not only to the students of Bethune College and Scottish churches, but serves as a center for Christian work among the medical students and others.

### A New Approach to Israel.

Two recent movements—the recrudescence of anti-Jewish agitation in various civilized lands and the development of Zionism,—have served to focus attention once more upon the Jewish people. Their reëntrance into world prominence has led to an increased interest of Christians everywhere in the Jewish problem. As a rebuke to the manifestations of racial prejudice and as a proof of good will to the Jews, recent steps have been taken to establish some bases of coöperation.

The Federal Council of Churches has formed a Committee on Good Will Between Jews and Christians, which is seeking to bring about better relations on the basis of mutual understanding. The committee frankly announces that its mission is not evangelism, but good will.

Another movement in the same direction has taken place in England through the pronouncement of the Committee on Jewish Work of the Presbyterian Church at the last meeting of the General Assembly. The only work for the Jews carried on by that church in England is at Bethnal Green, London. It has been conducted on the traditional lines of a Jewish mission, and the meager results raised in the mind of the committee the question of its continuance. The chairman, Professor W. A. L. Elmslie of Westminster College, Cambridge, with the committee, sought to make a thorough investigation of the situation with the purpose of developing a policy and program which could be reported to the General Assembly. A conference was held with two Jewish scholars, Dr. Israel Abrahams, reader in Rabbinic in Cambridge University and a leader of Liberal Judaism, and Mr. H. M. J. Loewe, a lecturer in Rabbinic in Oxford University and a distinguished adherent of orthodox Judaism. These Jewish leaders emphasized as immoral the use of material benefits of any kind to bring Jews within the reach of Christian propaganda, and declared that it did not seem right to them to seek to make converts among children. They held that fair means of propaganda would be "the public influence of books, the open teaching of scholars, argument between persons of relatively equal standing and education, and, best of all, the example of disinterested relief of human

sorrow and suffering and all noble and unselfish living."

As a result of this conference Professor Elmslie and his committee presented to the General Assembly recommendations disapproving of the use of "material benefits" as an inducement to bring people within the reach of religious propaganda, and asking approval of the committee's proposals "to initiate a movement on new lines" in its work for the Jews. The program of activities, as outlined, includes exchange of visits by literary societies in churches and synagogues, the preparation jointly by Jews and Christians of non-partisan pamphlets, the publication of articles by Christians designed to remove bitterness and prejudice, coöperation by members of both faiths in institutes and settlements, the invitation of Jewish rabbis to address ministerial associations, games and contests among young people of both faiths, coöperation of church and synagogue in social welfare, temperance, and international peace, and the repudiation by Christians of prejudice and persecution of the Jews.—"Missionary Review of the World."

### A New Feature in Village Evangelistic Work.

To our usual village preaching a new feature or method of approach has this year been added. Formerly it was impossible to get access to the government village schools. Now it is astonishingly easy. On arrival in a new village we make a bee-line for the school, and introduce ourselves to the "venerable instructor" (usually a young graduate of a county seat normal school,) as the well-wisher and friend of the school. This we are in very truth.

The school is often "kept" in a temple cleared of idols, and the room is usually fetid and close. We can easily make a good excuse for holding the meeting in the yard, in the open air, and speedily the youngsters have brought out a table and chair for the speaker, benches for themselves and teacher, and have eagerly composed themselves to listen. A corn-stalk from the fuel pile is stripped and halved, a Scripture verse in large characters is speedily tacked on to the mud-plastered wall,—using a stone as hammer and thorns as nails,—and all is ready, after a silent prayer, for the preaching service to begin. Another corn-stalk stripped makes a clean pointer.

One sees less than formerly of the old-style, opium-smoking teachers,—stretched out on their beds and indifferent to their pupils, or gone off on a journey of indefinite length to manage their private affairs, regardless of their duty to their patrons. Such schools, of the ancient régime, and not using modern textbooks, are now forbidden by law. But what is law in China? Recently I gained entrance to such a school, a private one in the yard of a rich man, only after the big gates had first been slammed in my face and powerful dogs sicked on me by ignorant attendants who saw me for the first time and suspicioned me as a foreign government school inspector. In such a school the boys learn almost nil of what they might and ought to get.

Among these "new style" school teachers there are plenty of young fellows, who during the hours in school are whiffers of the ubiquitous cigarette, and occasionally one who is drunk during teaching hours. It is a slogan as daring as ghastly, to which the big foreign cigarette firms in China are bending all their powerful energies: "A cigarette in the mouth of every man, woman, and child in China!" And it looks as if they are making amazing progress.

The willingness of these boys to repeat any Scripture verse to which you set them, or to approve any sentiment you propound to them, and their bright, eager faces and general responsiveness, are in refreshing contrast to the attitude of the average crowd of adults on the street who stop to listen to the preacher. This audience is select and choice in its youthfulness, in the retiredness of the place of gathering, in the impressionability of their minds, and in their superior intelligence. Only the more well-to-do and better-trained in a Chinese village can attend school.

These auditors are always willing to spend stray pennies for Gospel portions.

I sometimes wonder at our temerity, having these heathen pupils of a government school line up in the yard and stand in military fashion, as well as sit in the assembly room, during a gospel talk, to listen to the exposition of a strange doctrine, while they spend effort to make tea, and take time from their lessons, and while the teacher

A winter picnic at Northfield.

sits by and listens, too,—I say that at all this I sometimes wonder at our temerity. Yet we are here for THE important thing.

Suspicious old fellows, who come sneaking around, distrusting what is going on inside the temple yard, and to spy out this new-fangled religion of the foreigners, can make trouble, and not a little. They can make it hot for the teacher, can make him lose his job or have his salary held back. They too can make the boys suffer. When they take home the tracts and pamphlets and Scriptures, they can easily be punished by parents ignorantly angered at this strange, interloping Jesus doctrine.—Dr. Charles E. Scott, Shantung.

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## GOOD NEWS FOR AFRICA!

Movements looking toward a closer cooperation between missionary, government, scientific and commercial agencies interested in the development of Africa, toward the development of African Negro culture and of a higher civilization founded upon the values in that culture, toward a concerted effort to wipe out the sleeping sickness in central Africa, toward applying to African educational methods the accumulated experience gained in the education of Negroes in southern United States, and toward a central bureau for the study of African languages and for assisting in the production of a suitable literature in these tongues,—all these movements were inaugurated at the African Conference recently held in the Kennedy School of Missions, Hartford, Conn., under the auspices of the Committee of Reference and Counsel of the Foreign Missions Conference of North America. More than 100 African missionaries, board officers and educational authorities from the United States were in attendance.

Perhaps for Africa the most important and far-reaching feature of the conference was the announcement by Dr. Mabel Pierce of the Rockefeller Foundation that after six years of experimentation the Foundation is ready to pronounce the success of its new cure for sleeping sickness. "Tryparsamide," the only known effective remedy for the disease, is now on the market, its efficacy in the most severe cases seems assured by numerous tests over the years, and the world may look hopefully to the early eradication of the dread disease from off the African continent.

While the remedy is at hand, it is costly, and the treatment of one person extends well into a year's time. The problem now faced by the Rockefeller Foundation and others interested in wiping out sleeping sickness is to find the agency for carrying on the work. Shall it be through the separate governments in Africa, through the missionary and philanthropic agencies, or

through some agency set up by the League of Nations?

Mr. Oldham pointed out that the pouring of European and American capital into Africa since the world war for the development of her industry and commerce has given rise on a gigantic scale to all the capitalistic problems of the West, all the political, racial, educational, social and cultural problems which have for generations been awaiting solution in America and in Europe. "We are living in a fool's paradise," he said, "if we think that missionaries are to maintain their present influence in Africa. Missions are now, relatively speaking, at a standstill compared with the other influences—economic, political, governmental,—which are changing the whole life of Africa. Industrial, commercial and government forces are now having a great influence, and there ought to be a greater coöperation between these agencies of civilization and the missionary and educational bodies working on the continent."

One of the most important questions raised at the conference was, What kind of an education should we give the native African?

Several speakers pointed out that the purpose of schooling should not be to make "pale copies of Western peoples," but to give the African a knowledge which would enable him to live better in his native village, to improve his health and the sanitation of his village, to understand and to use the mineral and vegetable resources of his own neighborhood, to improve the home and family life, and all the while to preserve those values which are to be found in his own civilization, such as music, Negro history, art, etc. This, it was pointed out, required the development of a new method of teaching, based on conditions and experiences in the native village, rather than book lessons based on European experiences and of little if any value when the boy or girl returns from school to take up life in his own community.

A number of missionaries suggested that in any education given African boys and girls there should be included a simple course in nature study, in the rudiments of gardening such as can be carried on in Africa, in simple methods of caring for health, and in sanitary methods that can be applied to the grass-roofed hut and to the entire village.

Missionaries pointed out that one of the greatest barriers to educational progress is the fact that Africa speaks about 800 languages and dialects, that there is scarcely any literature in these tongues, and that the personnel and means of translating seem almost unavailable at present. In only three or four of the more largely used languages of the continent, it was pointed out, could one gather together a library of 20 books, while in most of the few that have been reduced to writing the entire available literature could be wrapped up in a handkerchief,—two or three small books. Mr. Oldham and Prof. Westermann announced that there is under way a plan for the organization of an International Bureau of African Languages and Culture, in which mission boards of America, Europe and Africa, and learned societies from all parts of the world, will coöperate for the study of these languages, for the production of educational literature in them, and to serve as a clearing house and information center for those engaged in translating work. One of the first activities of the proposed bureau would probably be to prepare a number of necessary volumes—such as an agricultural primer and a book of health rudiments,—in a basic tongue and founded on African experiences and conditions. It would then be translated into various tongues and dialects. It is believed that this plan would prevent much unnecessary duplication of translation work, would provide a proper material for translation, and would assist in eliminating many unscientific methods of reducing unknown languages to writing.

O most merciful Father, we confess that we have done little to forward thy kingdom in the world, and to advance thy glory! We would humble ourselves before thee for our past neglects, and seek for thy forgiveness. Pardon our shortcomings! Give us greater zeal for thy glory! Make us more ready and more diligent by our prayers, by our alms, and by our examples, to spread abroad the knowledge of thy truth, and to enlarge the boundaries of thy kingdom! May the love of Christ constrain us, and may we do all to thy glory, through Jesus Christ our Lord!—Bishop Walsham How.

# EVANGELISM.

Evangelism is in the air. Thoughtful business men and publicists have been saying for a year or two that a revival of old-time religion is needed to offset the abounding selfishness and lawlessness of the times. Those who are instructed in the Word of God know that in the history of Israel the darker the night, the nearer the dawn. And so today: the worse conditions have been getting, the more a genuine revival from heaven has been urged as the only salvation of society, the more hopeful believers have been that the times are ripe for real refreshing from on high.

There is, however, some difference of opinion as to the kind of revival needed or possible.

A writer in the "Crozer Quarterly" discusses the relation of the old-fashioned revival and the new theology. He thinks the old revival was a phenomenon of the old theology, and so its passing (sic!) cannot be regarded as a cessation of the Spirit's activity nor an essential loss to Christianity. He believes that any effort to produce a revival on the doctrines of the new theology is not hopeful, and that the present task is that of religious education, the development within the individual and the church of the new religious consciousness. Perhaps so!

There are many nowadays in certain sections of America who have had little or no experience of a series of real revival meetings, while they have been misled by distorted or exaggerated reports of the doings of individual evangelists. Even these, however, admit the place of evangelism in the whole ministry of the church according to the New Testament.

It would be possible to refer to the action of official bodies of many communions urging upon their ministers and people the need of promoting evangelism. We must suffice with a few quotations that show the widespread feeling in this regard.

Last July the **Commission on Evangelism of the Protestant Episcopal church** issued its report to the National Council, in which it said, among other things:

"In the judgment of the Commission Christ founded the church to become a home for sinners as well as a school for saints; and unless and until the congregations of this church reflect Christ's attitude toward the sinner, they will never produce saints acceptable to him.

"Second: It is the judgment of the Commission that any diocese or congregation which limits its activities to the culture of its own people and measures its responsibilities by the comfort of its own constituency is acting in opposition to the commands of Christ.

"And third in the judgment of the Commission, bishops, priests and laymen have an equal responsibility to place evangelism first in its program, not merely by the giving of money, but also by personal service rendered to the least of their brethren.

"Unless Christians do this, our religion becomes merely a philosophy, and our love for souls a purely selfish indulgence. 'And the Spirit and the bride say, Come! And let him that heareth say, Come!'

"The Commission requests that it be authorized to form an Evangelistic Team, whose duty it shall be to become experts in carrying on evangelistic work in various parts of the country."

An evangelistic conference was recently held by the Baptists in Denver, in accordance with **the evangelistic program of the Northern Baptist Convention.** Suggestive of some of the timely utterances of the speakers were the following words:

"We cannot drag the boat off the sandbar: we must raise the tide. The deepening of our spiritual life will raise the life of the whole denomination in every department";

"The thing we need to fear is not materialism of the head but the materialism of the heart";

"Evangelism does not proclaim what we have done for God, but what God has done for us. We need to reclaim the wonder of the gospel. The world is asking for 'Good news'";

"Every single parable of Jesus rests upon the layman. Laymen must feel their responsibility in this enterprise. We need a revival of personal soul winning. It is the layman's job";

"The aim of evangelism is to bring people

to Jesus that they may receive the gift of life,—abundant life. The new birth cannot be standardized. Jesus came to save sinners,—and sinners without adjectives."

Some months ago we printed the resolutions adopted at a conference at Northfield (Mass.) of representatives of the commissions of Evangelism of the various church bodies affiliated with the **Federal Council of the Churches.** A nationwide effort was urged and formulated, centering around pastoral and personal evangelism.

A ten-point program for the local church was prepared by the leaders, which calls for:

(1) The preparation of a complete constituency list, comprising the names of all in the community whom the church should seek to win;

(2) The selection and training of church members for various forms of personal evangelistic service;

(3) Special sermons on evangelism, to inform the people as to the real meaning of evangelism and to quicken their spiritual life;

(4) The assignment of names from the constituency list to personal workers, with provision for regular reports by them;

(5) A definite evangelistic objective to be placed before every organization in the local church;

(6) Special responsibility to be placed by the church upon the young people for work to be carried on under their own leaders;

(7) Such instruction of Sunday school teachers as will enable them to find the evangelistic note in the lessons;

(8) The full use of the evangelistic possibilities in catechetical or communicant classes;

(9) The conservation of church membership, and building them up in Christian discipleship;

(10) A period of intensive evangelistic work as a climax to the work of the winter.

Two small publications have recently reached our desk which will be found suggestive and serviceable by any one, minister or layman, whose heart is moved in the direction of evangelism.

One, **"Persuasive Evangelism,"** by Rev. Marshall Harrington of New Jersey, is a handbook on the ministry of persuasion for classes and prayer groups. It takes its title from 2 Corinthians 5. 11. The reader will find in it several studies in evangelism,—the pattern of our Lord, the purpose of evangelism, the place of prayer, methods of approach, etc. Also, helps for leaders,—selected Bible statements to meet individual needs, and so on. This pamphlet is published by the Westminster Press (Witherspoon Building, Philadelphia,) at 15 cents.

The other book is published by the Division of Evangelism of the Presbyterian Board of National Missions (156 Fifth Avenue, New York) under the title **"A Manual of Evangelism for Minister and Members."** Its author is Dr. George Gordon Mahy, a man of long and large experience. The book is really a composite statement of a church program as gathered in churchwide synod conferences on evangelism. Being a manual, its subject matter is condensed, but it conveys a heap of suggestion about the spirit and activities of evangelism, and the part the minister and official boards, the church societies and the congregation, should play. It gives directions about training classes and courses of study, prayer and service lists, preparatory prayer meetings, and many other factors in well planned evangelistic effort. It is the last word about evangelism in a church.

All this pessimistic talk in certain quarters about the passing of oldtime revival is to be deprecated. The fire is always burning somewhere. We may not have a Wesley or a Finney or a Moody among us now, but there are plenty of ministers and evangelists whom God is using. The oldtime convicting power of the Holy Spirit is available on his conditions, and the Word of God is still the one and only sword of the Spirit. Let those who want a new vocabulary get it and go to work, but the underlying principles are unchanging, and they must not be ignored or denatured if Scriptural results are desired.

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The better the brand of Christian, the better his work.

# OLD-TIME REVIVAL SPIRIT AT NORTHFIELD.

The fact that men and women of today do not shrink from making public confession of their allegiance to Jesus Christ, and that the spirit of the old-time evangelistic religion is not dead, was evidenced at the services held at the Northfield Trinitarian Congregational Church, better known as the East Northfield village church, in connection with its recent Centennial celebration.

This is the church with which Northfield Seminary students have worshipped at Sunday morning services since the Seminary was founded in 1879.

The first summer conference was held there in 1880. After Mount Hermon School was opened the boys attended Sunday worship there until Memorial Chapel was erected at Mount Hermon.

The committee in charge of the Centennial was not content simply to arrange a congratulatory program, or even one merely of historical and social interest, but in the spirit of D. L. Moody, who had been largely instrumental in building up the church to the point of its wide and deep influence during the past fifty years, it was decided that the greater part of the program should be planned with a forward look. To that end the city mission worker and evangelist, Rev. Melvin E. Trotter of Grand Rapids, Mich., who has been called the bishop of city mission workers in America, was secured to conduct a series of evangelistic meetings during the week subsequent to the more formal anniversary exercises.

The opening meeting on Saturday evening, November 28, was a Historical Meeting, and partook of a community character. Anniversary greetings were extended to the church from local bodies who were represented on the platform, namely, the town of Northfield by the three selectmen, the First or Unitarian Society of Northfield, the Adventist Church of South Vernon, Mount Hermon School and Church, and Northfield Seminary. The church missionary, Mr. W. C. Atkins of the American Board, Durban, South Africa, who is home on furlough, also spoke for "Our Parish Abroad."

Two historical papers were read. Prof. Horace H. Morse of Mount Hermon recalled "The First Fifty Years" in a way that made those early times and the various pastors of the church quite real. "The Past Fifty Years" were briefly reviewed by A. P. Fitt. As D. L. Moody returned to Northfield and bought a home there in 1875, this was observed as the jubilee of his later settlement in his home town. Eighty students of the Northfield Schools rendered some fine singing at this meeting. All in all, it was the best community gathering

Present Meetinghouse of the Northfield (Mass.) Trinitarian Church.

ever held in Northfield, being attended by fully 800 townspeople.

The Centennial sermon was preached by the pastor, Rev. Francis Wayland Pattison, at the Sunday morning service. Rev. Miles Merrill Moore, a former Northfield boy who is now an Episcopal rector in Utica, N. Y., was invited for the celebration, and spoke to the junior congregation and at a Young People's Rally that followed the service.

A communion service was held Sunday afternoon, at which the original communion table in the first meetinghouse was used,

also the first communion set of ten pieces donated to the church by old Deacon Dutton.

Beginning Sunday night, November 29, Rev. Melvin E. Trotter of Grand Rapids, Mich., held evangelistic services each evening until Sunday December 6. A Centennial choir of 60 townspeople had been formed, and sang at each service, while there was also special singing by soloists and by the students of the schools.

A Women's mass meeting on the Wednesday afternoon was very impressive, and a Men's mass meeting on the second Sunday afternoon was attended by about 500 men from all over the county.

Mr. Trotter's sermons were of the highest order. He is well known in Northfield, having been coming to the August conference as a speaker for the past 22 years. But few knew him as an evangelist in a series of meetings. He helped everybody, and left no regrets behind him. All the young people in the church of high school age and of both sexes have taken a frank and open stand for Christ. Many adults confessed Christ for the first time. Many more renewed their allegiance and cleaned up their records. Even before Mr. Trotter got to Northfield the church people were revived in prayer and effort.

Mr. Trotter spoke daily during the week at morning chapel at Northfield Seminary and Mount Hermon School. On the closing day numbers of the students took their stand for Christ. It is probable that none of these young people had ever before in their lives heard such straight and cumulative gospel preaching, or had even been in evangelistic meetings where there was deep emotion without emotionalism, and quiet, reasoned appeals for decision.

Delegations from surrounding towns and communities for miles distant drove to the meetings. Those who remember D. L. Moody's return from his world-famed evangelistic campaign in Great Britain, in 1875, were reminded of the Sunday afternoon meetings conducted by him with Mr. Sankey's assistance at the old meetinghouse, when his audiences overflowed the church and he was obliged to speak from the porch. The greater impression, however, was the revival after fifty years of the spirit that at that time gave men and women a new sense of the presence of God and of their responsibility in the work of advancing his kingdom.

## "AS IS."

### Rev. Christopher G. Hazard, D. D.

The buyer of a used motor car understands this expression. He takes the car "As Is," the seller assuming no responsibility for its condition. It may be weak in the horn, feeble in the springs, punctured in the tires, unprogressive enough to balk before it gets a mile away, but the buyer has taken it without guarantee, and there it is. Let him make the best of his bargain!

It is somewhat strange that people will acquire used-up conveyances in this way, but they often will, to much subsequent trial of their patience, hope and satisfaction.

It is significant of the peculiar wisdom and love of God that he is in the market upon just such a speculation as this. He is making a high bid for used-up people, whom he is undertaking to reconstruct on the best lines. For a seat in this human exchange he has paid the great price of laying down his life, and now he is offering to take us as we are, and undertaking the further cost of repairing us and rebuilding us according to the latest model, even promising to fashion us into the likeness of his perfect Son, Jesus Christ.

If we are finally to amount to anything, this is what God must do. In the heavenly race we are broken down. The judge will never pass us over the line. There is gas enough in this matter of the merits that we claim, God knows, but there is no gas that we can make that will take us to heaven. As to merits, in the divine estimation we have all the faults and failings that can afflict an automobile.

They are so many and so much that, sinners that we are, we simply will not and

cannot travel on the heavenly highway. It is not at all crowded, but we prefer that broad way that leads to destruction. We may deceive ourselves about this, and blow a loud blast of self-praise, but the fact is that we are off the road to Paradise, and must have help to get back upon it.

The gospel is the good news that this help is at hand. There is a demand for used-up men, and there is a way of getting upon that everlasting way that leads to eternal life. No one is so smashed up by sin that he must needs despair. There is even a certain fitness to be saved, in that our trouble makes us realize our plight and feel our need of divine help. When, with all our wisdom, we have but steered into trouble; when, at last, our resources are exhausted; when others pass us by without a sympathetic stop; when we find that passions are running away with us; when we find that the wild horses of dissipation have exhausted our energies; when the bondage of evil habit leaves us slaves in the ditch; when we do not know how to get a fresh start; when the devil whispers that we may as well give up; when, in short, we know that we are used up,—then the gospel has its best chance, and is at hand with hope and cheer.

But we must come to Christ just as we are. There is no one righteous, no, not one. We have all sinned and come short of the glory of God. He cannot receive or make use of those sinners who deny this. He does not want those painted, varnished and prosperous people that flash along the roads of the world. Sinners Jesus came to save. Laboring and heavy-laden people he came to call. He listens for the penitent cry. He helps those who cannot help themselves. Let us use as a prayer the words of an old hymn:

Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidd'st me come to thee,
O Lamb of God, I come, I come!

Just as I am, poor, naked, blind,
Sight, riches, healing of the mind,—
Yea, all I need in thee to find,
O Lamb of God, I come, I come!

When we come to Christ as we are, he will take us "As Is."

# EFFICIENT PUBLIC PRAYER.

## Rev. J. T. Pinfold, D. D.

The importance of prayer in divine worship cannot be overestimated. Failure to realize this fact makes many a preacher less useful than he otherwise might be.

This importance arises from the position that prayer occupies in our public devotions. It is not a preliminary merely, but an essential to united worship. One of the highest credentials that a preacher can possess is that he is not only a speaker for God, but also a speaker to God.

Our Lord has shown the importance of public prayer by giving us a model to copy. He taught that our heavenly Father is a spirit, who has revealed himself by his Word. We, his children, may speak to him with our words, and so worship him in spirit and in truth. This model, while short and simple, is comprehensive and complete.

According to St. Matthew, Christ introduced the prayer with the prelude, "After this manner, therefore, pray ye." It is thus the type and pattern of all prayer.

The apostles and early disciples of our Lord engaged in united prayer as part of their worship. This is clearly affirmed in Acts 2. 42. From the pastoral epistles we learn that lifting up holy hands, according to Jewish custom, Christians are to offer prayer on behalf of civil rulers and all classes of men. In the "Didache," a writing said to belong to the first half of the second century and designed to regulate church procedure in some rural district, possibly in Syria or in Egypt, we read that the first act in the Christian service was "to confess their transgression that their sacrifice might be pure." Justin Martyr, who lived in the early part of the second century, in his first apology to the emperor describes the service of public worship on the Lord's Day. He tells us that after the exhortation "all rose up and offered prayers, which included intercessions."

This importance is realized in the fact that public prayer satisfies the craving of all life after self-expression. Prayer is the Christian's native air. A man cannot be

religious without it. Where men unite themselves together into a Christian society they will seek—and from a sense of need,—to express their common emotions: primarily as an act to God himself, but also as a natural bond of sympathy with one another. And we must by no means forget that every emotion of the human heart is deepened, strengthened, and fixed by being expressed. Sin is confessed with the hope that forgiveness will be received; divine aid is asked for in order that the inner life may be nourished, the Christlike character sustained, and the soul filled with satisfaction and peace.

The character of public prayer may be presented in a fourfold fashion. The matter of it will depend much upon circumstances, and should contain a great amount of variety. It is as much a mistake to limit the scope of our prayers as it is to imagine that in every prayer preachers must ask for a blessing to suit each need that exists under the sun. Speaking generally, there should always be included expressions of adoration and thanksgiving, confession of sin, and general petitions for all kinds and conditions of men.

Prayer should never be so phrased as to give the congregation the idea that the preacher is aiming to instruct God by giving him information that he did not previously possess. Neither should there be any suggestion of demanding from the Almighty what is desired, instead of humbly praying for it. Jacob might say, "I will not let thee go unless thou bless me," but there are few Jacobs in the world. Even he spoke with pleading tone, not with mandatory manner. Furthermore, prayer should never be made the means of preaching at or exhorting any member or members of a congregation to any course of conduct. Preach in the sermon and pray in the prayer!

Arrangement should characterize all public prayer. This indicates choice both as to matter and form. The preacher should not give the idea that he is finishing, and then start off on a new idea. Our petitions should be expressed in orderly fashion, and if the Lord's Prayer be studied and its spirit entered into we shall see how fully this thought is unfolded. We have, first, invocation, then adoration. These are followed by thanksgiving, confession of sins, petitions for forgiveness, help in guidance, and general subjects. He who can use such words in full assurance of faith need have no fear but that at all times he will have access with boldness and confidence through the faith of Christ unto the Father, and will not lack words to express the longings of his soul and the needs of the people.

The language used in public prayer should be natural and not the least forced. It should be grammatical, free from vulgarisms, oddities, and repetitions. Preachers should use the divine name with care. The Jews are so scrupulous in this matter that they seldom or never pronounce the ineffable name, but express it by a substitute, usually "Adonai." Hackneyed phrases and colloquial forms of speech should be avoided. It is in God we live and move and breathe: we must worship him with reverence and with godly fear. Scripture should be quoted correctly, without additions or alterations. There are some incorrect quotations that unfortunately are becoming common. The additions are quite unnecessary, and often spoil the force of the text.

Public prayer should always be conducted devoutly. Power with God, not eloquence before the people, should be the aim of all true prayer. It is a poor compliment to pay a preacher when it is said, "He made an eloquent prayer." What the members of a congregation need is to feel that the one who leads them into the holy of holies of divine worship is able to disclose the unspoken petitions of their soul and to be the medium by which they receive from on high pardon and peace, blessing and grace. Hence, preparation is necessary before the pulpit is entered.

The length of public prayer should be varied as we vary the order of our services. Anything that tends to sameness or monotony should be eschewed, and we should cleave to everything that will assist in making religious services acceptable and edifying.

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### Filial Loyalty.

Father—"So the teacher caught you using a bad word and punished you!"

Tommy—"Yes, and she asked me where I learned it."

Father—"What did you tell her?"

Tommy—"I didn't want to give you away, pa, so I blamed it on the parrot."—Boston Transcript.

# THE POWER OF THE GOSPEL IN A MOSLEM LAND.

## Right Rev. J. H. Linton, Bishop in Persia.

[Dear Mr. Moody,

Ever since I came to Persia seventeen years ago, you have kindly sent me the *Record of Christian Work*. I look forward to it month by month, and apart from the strange lapses of the Persian post, it regularly arrives.

I thought you might be interested to get some sort of idea of the work which we are quietly doing here in South Persia, so I send you the enclosed article.

We have just had a most interesting conference with the American brethren and the church in the North, specially on the subject of the possibility of having one united church of Persia. We feel that we ought to get going before our churches become too stereotyped, and the Persians are themselves most keen.

With all good wishes, Yours very sincerely,

(Signed) J. H. Linton,
Bishop in Persia.]

It is just fifty years since the Church Missionary Society officially opened work in Persia. Dr. Robert Bruce had arrived in Julfa, Isfahan, six years previously, and in 1870 had the terrible experience of that awful famine. He worked hard for all classes alike, Persians and Armenians and Jews, and at last prevailed on the C. M. S. to open missionary work in Julfa.

For many years it was impossible to do much direct missionary work among Moslems, owing to the intense bigotry of the people. The first Moslem was actually baptized in 1884, and the first Jew in 1889. The first woman convert from Islam was baptized in 1895. This was the signal for fierce persecution. The woman's life was in hourly danger, and finally a Persian prince, who was a man of great power and influence, and a great friend to the bishop,—the late beloved Bishop E. C. Stuart,—undertook to take the woman into his own "anderoon" (women's apartments) and to guarantee that she would be kept safe. So one day his carriage came to the gate of the Armenian quarters, where the European community lived, and with picturesque symbolism, dear to the heart of the Eastern, the woman was handed over to his care. She is still among us, and a devoted member of the church.

In 1893 a house was actually rented in the Moslem city of Isfahan with the intention of using it as a bookshop and dispensary, but so great was the opposition aroused that the word of the mission had to be given that it would not be used for this purpose. In the autumn of the same year, however, a dispensary was opened for women. This was soon forcibly closed. But the following year, Miss Mary Bird, the lady with a great soul in a frail body, opened another in a different part of the town. This too was soon forcibly closed. In 1898 another house was rented and a dispensary opened by Dr. Carr, but owing to a breakdown in health he had to take leave and return to England, so the venerable missionary veteran Bishop Stuart said he would go in and occupy the house. This caused such a commotion that the British minister in Teheran sent word that the bishop must return to the Armenian quarter again, as there was imminent danger of bloodshed. But just then, the same prince who had befriended the woman convert came and advised the bishop to do nothing, as he had himself sent back a reply to say that he was in command of Isfahan, and he was prepared to keep the peace. He advised the bishop, however, to take a short tour to a village some miles away, so that he might not see what happened in his endeavors to keep the peace.

That marked the really permanent occupation of Isfahan. Land was obtained for the building of a hospital through the restoration to health of one of the most influential of the Moslem priests. In the plan of the ground for the hospital there was from the first, a site for a church.

In 1897 work was opened in Kerman. In 1898 Yezd was opened, and Shiraz in 1900. In 1910 St. Luke's Church was built in the Isfahan hospital premises, and dedicated by Bishop Stuart.

A few words of history may here be interpolated. The opposition of the Mos-

lem priests continued with unabated, aye rather, with increasing zeal. The school which Bishop Stuart opened in his house was constantly attacked by the emissaries of the priests, the boys beaten and their books torn. One boy was seized while in the public baths, and in that state was dragged through the streets to the priests. He was straitly threatened, and let go with the caution that if he was seen again in the missionaries' house the Moslems of the town had permission to put him to death. He returned to the baths, dressed, and went straight to see the bishop. He is now the head master of the college built in memory of Bishop Stuart.

On one occasion, when a woman was baptized, the Moslems determined to mob the hospital. The missionaries lined up across the door. Snow was gently falling, but just then it came on with such fury that the mob was dispersed. It reads like a story out of the book of Judges!

These are illustrations of the way the seed was sown and watered in those early days. Miss A. I. Stuart, the daughter of the late bishop, has told to us younger missionaries of the difficulties with which the work was begun and continued. She is now retiring. One of the last links with those days will be broken, but we look with joy to the future. It is as bright as the promises of GOD!

Today we have a Church of Persia. Two converts from Islam have been ordained, and are openly and publicly preaching the gospel, and being wonderfully used of God in the conversion of souls. We have our own constitution. The church is governed on the principle of a "constitutional episcopacy." (I am speaking of the church in the South. Our American brethren are working with much blessing in the North.) We have an annual conference, the membership of which is open without restriction of race or sex to all who are confirmed, communicants and contributors. The expenses are met by the voluntary free-will offerings of the people. This is supplemented both by the C. M. S. and by the Persia Diocesan Association, the latter being a group of those who are prepared to PRAY for the work in Persia. The Stuart Memorial College for Boys has been said to be the best educational institution of the kind in the country. The hospitals are also unique, and both hospitals and schools are definitely evangelistic agencies. Whether a missionary be educational or missionary or whatever else, he is first and chiefly an evangelist. His chief work is winning souls. The hospital or school is only the means for doing it.

Here is a bit of modern history:

I was down in Kerman a couple of years ago. Thirteen men on one Sunday publicly confessed their faith in Jesus Christ in holy baptism. These were all converts from Islam or Bahaism. A fortnight ago here in Isfahan I baptized 17 adult converts from Islam. In the church were several of their friends who were Moslems. It meant a good deal for them to stand up and witness the good confession in such circumstances. It meant more to them than to the majority of Christians at home when the cross was signed on their brow, "in token that hereafter thou shalt not be ashamed to confess the faith of Christ crucified." Amongst those baptized were a man and his wife. Another was the wife of a Christian doctor, another the wife of a bigoted Moslem. Asked, "Are you prepared to confess Christ before your husband?" she replied, "I have not waited for baptism to do that." There was a father with his daughter, and others the relations of those who had been baptized in the hard days that have gone.

Paul planted, Apollos watered, GOD has surely been giving the increase. What then? From home comes the order to cut down. "Cut down what?" we ask. "The workers?" Then how shall they hear without a preacher? "The money?" Then how shall they preach except they be sent? In the Gospels the gardener had at length reluctantly to say "Cut it down!" but it was not that the tree was not bearing fruit. Reader, will you please kneel down and thank God for the way he has been blessing the seed sown? Then think that we are sadly denuded of workers! Then, as you kneel, visualize JESUS—on the cross—for you! And say if you dare, "Lord, see this tree away out in Persia: cut it down!"

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Faith in God makes all things possible. Hope in God makes all things endurable. Love to God makes all things enjoyable.

# GOD'S CALL TO US.*

## Rev. James Reid.

*And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee, and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. Exodus 3. 11, 12.*

This is one of the great stories of Israel. It is the story that tells how one of its greatest figures, as Moses is acknowledged of all competent historians to have been, received his call to his life work.

For years, he had been living in obscurity. He had had a passion to save his people, but his passion had been premature, and he had had to fly for his life, and so for years he had been living in the desert. There must have been something congenial about the desert for Moses. Moses was a mystic and a dreamer, and there, in fellowship with God, there must have been something that was sweetly pleasant to his spirit. Of course, all the time he never got away from the thought of the children of Israel in Egypt. News would come to him, and his imagination would be touched by the idea of their bondage, and at last the call of God came to him to go and deliver them. Yet when it came it must have been hard to meet.

It is always difficult to leave our dreams and begin to do our duties. It is always difficult to leave the place of contemplation and face the place of action, especially where action must be somewhat hard.

No man ever had a harder task than Moses had. He thought of the difficulties of redeeming these people of Israel: for there is no kind of person so hard to redeem from evil as the person whose condition has sunk him so low that it has put out the spark of hope. These people found it difficult even to believe in the possibility of their own salvation. Then Moses had to face Pharaoh, and when he thought of himself confronting the terrible figure of Pharaoh his heart sank within him. "Who am I that I should do this thing," he said, "and stand before Pharaoh?" God answered him, saying, "Surely I will be with thee, and this shall be a token unto thee: When thou hast brought the people out of Egypt, ye shall serve God upon this mountain."

I want to speak about the meaning of this word of God to Moses, and its several great and serious meanings for our life.

### Answer to Uncertainty.

For one thing, I believe it was the answer to Moses' uncertainty.

Moses may have been a little uncertain about this call of God that had come to his spirit. We say to ourselves, How could Moses have been uncertain about this call of God? Had not he heard the voice, had not he seen the bush that burned with fire and was not consumed? Well, we have to understand that when Scripture says God spoke to a man it does not necessarily mean the actual voice. Sometimes it does, but what it really means is an interpretation, through spiritual insight, of events and situations that are facing every one of us.

It is a great thing to get that into our minds, my brothers, that you and I can see the bush that burns with fire and is not consumed. It is a great thing to get into our minds that you and I can hear the voice of God, as Moses and the great prophets did. The reason we do not hear it as they did, the reason we do not see God as they saw him, is that we have not always got the open mind and the sensitive conscience, so as to take in the speech and the vision of God. It is because we, with our estranged faces, miss many of the splendid things.

So the world, that ought to be full of God, is a world empty of God for many people. The world, that ought to be speaking of God in its events and situations, is for many people empty of God.

You see, when a man sees God and hears the word of God's call of duty through his insight and through his conscience, there is always, so to speak, room for uncertainty, and we say to ourselves, "How can we be

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* Northfield General Conference, 1925.
Mr. Reid is minister of a Presbyterian church in Eastbourne, England.

sure that this is the voice of God?" The impulse to help somebody comes to us, and we say, "How can we be sure that this impulse is the voice of God?" The call to stand in some difficult situation comes to us, and we say, "How can we be sure that this is the call of God? How can we be sure that God is so real and Jesus is so wonderful and the Bible is so true, as we oftentimes think it is?" So we are touched with a good deal of uncertainty in these things.

That is the trouble with the religious age today. There are people who are telling us that our religious experience comes out of our own minds; that religion is a kind of dug-out, to which we flee for shelter from the ills that we cannot bear to face; that religion is just a kind of compensation we set up against the ills and the wounds of life. How can we be sure?

That is the kind of thing that is sending some people over to the Roman Catholic church. They want a guarantee, an infallible church. They want to know of a certainty the voice of God, and they can only get it from someone who is outside of them, and who tells them definitely that he is the voice of God. That is not the way God speaks. God speaks through our own insight, through our own consciousness. The voice of God comes to a man's own soul, and the only way you can be sure of it is to trust.

That is just the trouble with us. We won't trust our insight. We are looking for signs and things that give us assurance, we are leaning upon one another.

All the greatest men have been tempted to this kind of uncertainty about spiritual experiences. John Bunyan was tempted to it. John Bunyan was not sure that he was a child of God, and he went about for months wondering if it could be possible that he was a child of God. In "Grace Abounding" he tells us that he was so filled with uncertainty that he did not know what to do. One day he came to a pool of water lying on the road, and he said, "If I were a child of God I could say to this pool of water, 'Be thou dried up!' and it would be done," and he stood there with uncertainty, wondering. Fearing that if the pool did not dry up he would be in a worse state than he was before, he finally turned away.

One of the biggest temptations that comes to any Christian man is to doubt his own insight and his own conscience. God said to Moses, "Surely, I will be with thee, and this shall be a token unto thee, that I have sent thee: When thou hast brought the people out of Egypt, ye shall serve me upon this mountain."

What did it mean? It meant just this, that if you obey, then you will know. The only way to get faith attested is in obedience. The only way to be dead sure about spiritual insight is to walk in the way in which it leads. When you have done the thing that is right, then you know you are in the path of God's law. When you obey the impulse to help somebody, you know you are actually walking in the way of God's light. When you have gone out to speak to somebody about Jesus Christ, and the word about Jesus and the truth about Jesus take fresh flame in your own heart, it is because you obeyed the call to speak about him, and then you know, then you become sure. There is only one way to attest faith, and that is in obedience. There is only one way to experience which is absolutely certain and valid, and that is by experience.

The real believers are in the ranks of the true workers. The man who believes in missions most is the man who is doing missionary work. That is why the man who believes in the kingdom of God is the man who is working for the kingdom of God. The croakers and pessimists and doubters are not found among the real workers who are giving their lives to it: they are found among the spectators who are standing back and doing nothing. The man who walks with Jesus is the man to whom Jesus becomes more and more. The man who sees Jesus, but who does not follow and walk in his steps, is the man who becomes disillusioned and tells us there is nothing in religion. The man who follows Christ, the man who follows the light, is the man who becomes sure that the light is divine. Faith followed becomes fact. "When thou hast brought the children out of Egypt, ye shall serve me upon this mountain."

### Unbroken Communion.

There was another thing that this word of God, I believe, meant to Moses, and a

very interesting thing. God said to Moses: "If you do not leave Horeb, you are not going to get back to this communion."

Moses had had a good time in Horeb. Moses had had an interesting time of meditation and of communion with God, and as he lived with God, walking with him from day to day, there arose that light upon his soul, bidding him go down to Egypt. God said to him, "The fact of the matter is that you are not going to keep this communion that you have with me in Horeb except as you walk in the light which this communion has revealed."

That is a grave and a deep thing. What, in fact, God said to Moses was this: You can only keep the communion you have had at Horeb by leaving it and following the light which Horeb has revealed to you.

It is the old story of the monk in the cell. The monk in his cell had seen a vision of Jesus Christ, and just at that moment there came a knock at his cell door, bidding him to go out and do some unpleasant duty. He hesitated whether he would leave the vision and go out and do the unpleasant duty. At length he realized that he must go. When he came back the vision was still there, and the voice of Jesus said to him:

"Hadst thou stayed, I must have fled!"

Now, the truth I want you to see this morning, the truth which I believe is in this text, is this, that we can only keep the communion with God which is in our religion by following the light which it reveals. We can only keep the joy of our communion by walking in the light which that communion throws upon our path.

God meets us at our own level. That is a truth that some people have never realized. God meets us in the level of life and experience. God meets us and saves us in the level of character, in the level of knowledge. That is the meaning of the gospel. There are people who are trying to screw themselves up to be good enough for God. There are people who strain and try to put themselves in a position where they believe that God will look with mercy upon them, and they try to conjure up some fiction of their own character. They do not realize that God takes us just where we are, God meets us just at the level at which we are, no matter how low. A man may be as ignorant of Christianity as a Hottentot: God meets him just where he is. God will save a man in the gutter if only he is willing to leave the gutter. It does not require any character to bring a man within the reach of God. It does not matter how low a man is, God can meet him there in a redeeming experience, if he is willing to be led of God.

That is why Jesus said the publicans and the harlots were nearer God than the other people: they had no shelters against the light, they had no false ideas about themselves, they had no notions about their own goodness. The world had taken these away long ago. They just accepted themselves for what they were. They took the world's estimate of their lives. They were perfectly open to all truth wherever it came from, and so they were open to Jesus Christ. And Jesus came to these men, and his words of grace and love were like music amid the riot of a city slum.

### Walking in the Light.

The point is just this, that when God meets us, something else happens. The light is up. God shows us something we have got to do. God shows us some duty we have been neglecting, and we have got to begin to walk in the light. That is why religion is a gray thing for some people. There are some people who say that religion is a gray and unpleasant thing. It is because the light is up, the light falls upon every sordid and unworthy thing in our life and shows it up, and bids us turn our back upon it. Life remains dark and difficult until we begin to follow, and then, when we begin to follow, the light rises upon our path and we recover the joy and the blessing of fellowship with Jesus Christ. That explains why some lose it. They expect the fellowship of Jesus Christ on the level at which they started. They expect God to stay with them on the level where they first met him.

I wonder if there are any of us who, in our hearts, are thinking of a departed blessedness? I want to ask you this question, whether that joy and that blessedness have not departed from you at the place of an unconquered temptation, or the place of an unfulfilled duty? Whether the light did not rise upon you, bidding you fight something, or turn your back upon something,

or face something, and you refused to walk in the light, and then the joy went away, and you realized that you had lost it? We can only keep the fellowship of God by walking in the light which it reveals. We can only stay with Jesus Christ so long as we walk with Jesus Christ.

I believe that Jesus is always leading us into new truths. I believe that no man can be true to Jesus Christ who is not open to every kind of new truth that may meet him, whatever is going to happen with regard to it. I believe that no man is true to Jesus Christ who is not open to every new call of service, whatever is going to happen to him with regard to it.

That is what the cross meant to Jesus. It meant walking right in the teeth of what other people thought. It meant a new splendor and a new value, but it meant walking in the full light of God's love, so that in the very face of it and in the very darkness and the pain of the cross Jesus kept his communion with God.

You and I can keep our communion with God in no other way. Religion grows and deepens, and spiritual experience grows and deepens, by fresh insight and by new experiences and by new adventures and by fresh obedience day by day. Jesus is always leading us into something new.

Some people complain that the kind of gospel some of us preach is not a restful gospel. Thank God, it is not restful, because the light is never a restful thing! In a world that is filled with sin, a world that has so much ignorance in it, and with consciences like the consciences we all of us have we are so often blinded in various directions, the light of Christ's religion can never be a restful thing in the sense that some people would like to have it. God leads us on and on, and gives us his communion, as he gave communion to Moses, only as we obey him and follow him, and are open to him, and walk in the light which he reveals.

It is the same for the individual and for the church. That is how God leads his world on. He leads by a progressive and enlightening conscience. If you look down through the history of man's battle with evil and of man's understanding of evil you will find that there were stages when certain things were neutral, so far as conscience was concerned, and then bit by bit the light arose, and these things that were neutral became great moral issues and had to be faced. As John Milton says, that is the order of God's enlightenment of his church, to lead men by Christ, according as they are able to meet his beams, and as the light grows the church has got to follow it.

Take the case of foreign missions! A hundred years ago Protestant Europe thought little of foreign missions. When William Carey went to India, the East India Company had all kinds of objections to Carey's mission. They called it fantastic and dangerous,—which shows what a poor kind of argument they had that needed a dictionary to back it up. But Carey went in the teeth of public opinion, in the teeth of all the conventional religious ideas of his time. The fact of the matter is that today there is not any real religious experience for any church or for any Christian man who has not got his heart open to the kingdom of God in the lands that are across the seas.

Take the case of slavery! Years ago Christian people kept slaves. They had no conscience about it. Then the light of Jesus Christ arose in England and in America, and the light grew, and people became disturbed about human slavery. Christian people realized they had got to face it, they had got to put this thing away. At last the thing was put behind their back. That is how God leads people.

Think of John Newton! It was an extraordinary thing that John Newton, our hymn writer, should say there was no place where you could find fellowship with God so easily as on a slave ship on the ocean. You and I are perfectly horror-struck at such a statement as that. The reason was that John Newton did not see. But the time came when he had to see, or there was no fellowship with God.

Take the present international situation! There was a day when people thought war was quite a possible thing for Christian people and the right way of settling disputes, and the whole subject of international peace was left to cranks and faddists. Now we are beginning to realize that the question of war and its methods of solving the problems of the world is a moral issue, and

that the way of Jesus Christ is the way of international friendship and coöperation. There is not any peace for us, there is not any real sense of God's presence and leadership, except in the way in which we follow the light of Jesus.

It is the same, I believe, with many of our social problems, difficult as they are. There was a time when children used to work for twelve hours a day in the factories of England. That came to an end because people saw that it would never stand in the light of Jesus Christ. The light is growing, and we are coming to realize that Jesus is calling us to seek by every means we can some kind of Christian corporate life, however difficult it may be to find it. So God's light is always rising. You and I have got to walk in it. There is not any fellowship with God except as we walk in it, except as we get outside of ourselves, except as day by day we seek to step in the light of his Horeb, wherever it meets us.

Moses carried the sense of God's presence with him. He carried the joy of fellowship with God. He carried the vision of the burning bush. He carried in his soul the vibration of God's voice. He carried Horeb with him step by step as he went down into Egypt, and he learned more of what God meant and what God's fellowship meant: and that is the way for you and for me.

Jesus is always the same, thank God, and the love of Jesus is always the same, in every way and every nation, but the meaning for us in every situation changes. It develops, it grows deeper. That is what Paul said. Paul spent his whole life exploring the life of Jesus, and he said that however far he might go, there were heights and depths that he could not reach. Your business and mine, my brothers, is to explore the meaning of the life of Jesus, to see it deepen and grow, to understand it in our own situation, and day by day to follow it.

You and I are not living close to God unless the great words faith and love and salvation are deepening for us day by day.

As we follow faith, as we follow love, as we adventure for ourselves in trust into the meaning of God's salvation, these great words deepen and shine for us, and become more beautiful.

The great thing, if we are going to seek to know God, is to be open to him, to be open to all his truth, to be open to have our own ideas smashed, to be open to have our own way of life broken by the new way of life that God reveals: just to be ready for his leading, just to be open for his life.

There is a subtle danger, of walking in the light of the past instead of in the light of the present. That is the way to live with God, to live in the light of the present. Thank God, his light is not only of the past! His light shines for us today as clearly as it shone for the past. His light shines through our own windows and through the challenges of our own time, his light comes to us bidding us go out and explore some other territory and claim it for him. His light comes, bidding us smite some other evil and lay it low in his name. His light is always coming to us, and the way to keep his fellowship is to walk with him.

There was one thing that Jesus did not ask the people: he did not ask them whether they were evil or good. Jesus asked the people if they were sincere, if they were open to the light. That is all he wanted of people, because he believed that if they were open to the light he could teach them anything, but if they were not open to the light he could teach them nothing. God leads us through insight into obedience, and through obedience into insight, and so from day to day we go on, leaving Horeb and keeping its communion, turning our backs on the old way, finding the Master and day by day walking in his light. The Christian life is a march, it is not a retreat. Our best hymns are marching songs. Our true rest is in moving with the unfolding purpose of God. Our true peace is in walking with God's challenging life. That is how he redeems his world, sending Moses down to Egypt, sending other people out to find those who are without, so that bit by bit the borders of his kingdom are enlarged. So, leaving the peace of our communion, as it were, to face the daily duty, we recover again the larger peace of a deeper communion, until at last we reach the perfect fellowship when they shall come from the East and from the West, from the North and from the South, and shall sit down together in the heavenly places.

# THE ESSENTIAL AND THE NON-ESSENTIAL IN RELIGION.*

Rev. Charles A. Dinsmore, D. D.

*Till we all attain unto the unity of the faith, . . . . unto a full-grown man, unto the measure of the stature of the fulness of Christ. Ephesians 4. 13.*

One day last month I preached in a federated church on the top of a mountain in the State of New York, some 2000 feet above the sea. As I entered the church, on the left of the pulpit I read a motto so vivid, so well expressed, that it sank deep into my consciousness: and because it is one of the visions belonging to Christian Endeavor, one that flashed before the mind of its founder in the earliest days, and which is still exercising its power over the Endeavorers of today, I have thought that I would make that motto, which is fit to be put on every Christian Endeavor flag, the theme of my address at this convention: "In essentials, unity; in non-essentials, liberty; and in all things, charity."

These words are attributed to Melanchthon, Luther's most intimate friend.

Stated thus, as a broad generalization, there is not a person in this audience who will not heartily subscribe to it. The battle comes when we try to understand what is essential and what is non-essential.

A short time ago many people in this country, feeling that our public schools were not sufficiently religious, proposed that in every one of them essential religion should be taught; that the different denominations, forgetting their petty distinctions, should unite in teaching the essence of religion to all our children, their relation to God, their duty to their fellowmen. But the Roman Catholic said, "That is not essential Christianity! Essential Christianity is the belief that the church was founded upon Peter, that all men must yield absolute obedience to its authority, that it controls the sacraments and interprets their meaning." Therefore, at the beginning, when we ask what is essential to Christianity, we find this great division.

Now, is there not some standard by which we can determine what is essential to our holy faith, and what is non-essential? Is there not some acid test by which we can assess spiritual values, to learn what we must insist upon, and what we may hold lightly as something which is non-essential and in regard to which we can give absolute liberty?

I think our text furnishes the test. It gives the standard. "Till we all attain unto the unity of the faith, . . . . unto a full-grown man, unto the measure of the stature of the fulness of Christ."

When an acorn falls into the ground, it has no other duty than to grow up to be the most perfect oak tree it can under the conditions. You and I are in this world. If there is any rational meaning for our existence, it is this: we are here to be our best possible selves, to attain a masterly and symmetrical development of our characters. We are here to unveil the Christ within us, to attain to the measure of the stature of his fulness, to grow up into his image.

Every faith, every force, which enters so vitally into character that it makes the full-grown man, is essential to our religion; and every doctrine, every ritual, everything which cannot be tested in life, which one cannot live, is non-essential.

Let us take a few examples!

What a man believes about God can be reported in his character. Every man believes in a God. No one is an atheist. Every rational soul believes in a power out of which he came, which constrains his life, and to which at last he shall return. The question is not, Is there a God, but what kind of a God is there? What is the nature of this power in which we live and move and have our being? For what a man lays to heart about the nature of the Supreme moulds his thought and action.

Here is one man who believes that God is only power, a blind unconscious force, lifting up the mountains, throwing out the stars, moving down through the centuries. Therefore, he governs his conduct according to his belief, for every one tries to be like his God. Believing that power is God,

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Northfield Christian Endeavor Institute, 1925. Dr. Dinsmore is a professor in Yale School of Religion.

his is the philosophy of Nietzsche and of Napoleon Bonaparte. He asserts himself, and lives ruthlessly.

By his side is one who holds that God is a spirit, infinite in love and in compassion, who watches over his children, who cares for them, who bears them in his arms, who is working out a great purpose in human history. His God is a God of love.

These two men live side by side. You can tell by their character what they believe. A profound faith in the God and Father of Jesus Christ is essential to the full-grown man.

There is another article of our religion which is absolutely essential, and which can be tested in character.

I suppose the greatest spiritual genius who ever lived in New England was Jonathan Edwards. His eldest daughter Esther was married to President Aaron Burr of Princeton College. Their boy was the famous Aaron Burr. When this younger Aaron Burr was in college a great revival occurred. The soul of the boy was touched, and the question came to him, "Shall I follow the God of Jonathan Edwards and of my sainted father, or shall I follow some other ideal?" To settle this important matter he retired to the little town of Bethany, near New Haven,—to study with the great Dr. Bellamy, and to decide the sovereign issues of life. His biographer says that definitely Aaron Burr determined not to take Jesus Christ as Lord, but to be a perfect man of the world and to pattern himself after Chesterfield. With that great decision he began his career. You know the story. He did become a perfect man of the world. One of the most brilliant politicians in this country, he came within one vote of the presidency of the United States. He was the murderer of Alexander Hamilton, and was tried for treason to his country.

Would it not have made a great difference to Aaron Burr if there, amid those beautiful hills of Connecticut, he had decided to dedicate his life to the Redeemer of his father and of his grandfather, and had sought to conform himself to the measure of the stature of Jesus Christ? It would not only have changed his character: it would have changed the whole course of American history.

What a man believes about Jesus Christ as Redeemer and Lord can be tested in his character. You can know the validity of that faith by its effect upon life and by the splendor of the personality which bows itself humbly before Jesus of Nazareth.

And so it is regarding prayer. One man believes that he is self-sufficient, that he is master of his fate and captain of his soul, that he can control himself, and needs the help of no higher power. Here is his neighbor, who lays bare his heart to the Eternal, and lives in constant communion with the great companion. He opens his nature to the influence of God as the bay opens itself to the great tides of the ocean. You can tell by a man's character, by the depth of the peace in his soul, by the strength which he feels is back of him, by the serenity of his mind, whether he really believes that he communes with God and that God answers his prayer.

Prayer can be tested in life. You may know that prayer is answered. You can realize its force. You can feel it in your life. It is essential to the full-grown man. Therefore, it is essential to religion.

So we might go on and speak of the various articles of faith of our holy religion, and show what are necessary. I have given you the test. If a man can live his doctrine, then he can know it: and if it develops him in fulness and beauty of character, then he has touched a vital reality.

It is to be remembered with thankfulness that the Christian church, in all centuries, in all its branches, in all countries, has attained the unity of faith regarding all essential facts and forces. The Christian church has always believed that God is a spirit, infinite in compassion and love. It has always affirmed redemption through Jesus Christ. It has always believed in the efficacy of prayer. It has always taught the forgiveness of sins. It has always proclaimed the judgment after death, and the life hereafter.

In essentials, unity! The great facts and forces which make character, which determine human destiny, have been believed by all men, at all times, and in all places. There is a fundamental unity in the body of Jesus Christ.

In non-essentials, liberty!

Many things are essential to a form of

doctrine which are not essential to the doctrine itself. A man may believe in the saving fact, and yet hold that fact in a form different from what you hold it.

We had in Gould Hall this noon a most excellent dinner. That dinner was nourishing because of certain vital elements in it. The way the food was prepared was quite secondary to the value of the nutritive elements which build up our body. Out in the desert of Arabia today an Arab had his dinner. It was prepared quite differently from that which we enjoyed in Gould Hall. It was served in a manner alien to that in which ours was served. But that Arab is just as strong as we, because his food had the same vital elements in it that ours had.

What is true of our bodies is also true of our spiritual natures. There have been saints in every communion of the church. St. Francis of Assisi had a holiness which has shed its luster over all succeeding Christian centuries. St. Bernard of Clairvaux flamed with divine compassion. John Wesley was also a saint, and we are gathered here on this hilltop under the memory of D. L. Moody, who was just as truly a saint as was Francis or Bernard. The faith of Mr. Moody had a different form from the faith of Francis of Assisi, yet they both touched that spiritual vitality which regenerates the souls of men and makes them like unto Jesus Christ. The forms of their conceptions varied, but they drank of the same living fountain of life which cleansed their souls and made them lustrous with holiness.

"Six wise men of Hindustan,
To learning much inclined,
Went to see an elephant,
Though all of them were blind."

As they approached the creature, groping in their blindness, one touched the side of it, and he said, "The elephant is like a wall." The other grasped his leg, and he exclaimed, "The elephant is like a tree." Another clasped his tail, and cried, "The elephant is like a rope." The other touched the trunk, and he said, "The elephant is like a snake." Another found the tusks, and declared, "The elephant is sharp like a spear." Another felt the ear, and affirmed, "The elephant is like a fan." So these wise men, in their blindness, quarreled among themselves regarding the nature of the elephant. Each reported what he had experienced, and denied what the other had learned, and therefore, in their ignorance, they debated fiercely.

Now, that is a parable of the Christian church. In our blindness and in our great need we seek after God. We touch the ultimate reality that is behind all the phenomena of the world, and yet one has one experience with the Eternal, and another has another experience, and because we differ in our education, and in the way by which we have come to him, we wrangle among ourselves, forgetting all the time that we have found the same God, that we have drunk of the same fountain, and have been fed by the same bread.

Therefore, in non-essentials, in the forms in which we apprehend truth, let us have the largest and most catholic liberty!

We are to remember also that there are many things in our religious views which are essential to our temperament, but which are not essential to Christianity.

Here are four men. One is Cardinal Newman, a man of beautiful soul, a saintly man. When he would worship God he goes into some vast cathedral, whose tall columns and wide-spreading arches speak to him of the vastness and greatness of his God. The flame of the candles, the color of the altar cloth, the light shining through painted windows, all these bring about those moods in which his spirit is lifted above the bondage of mortality into the eternal, and thus he worships.

By his side is John Greenleaf Whittier, our Quaker poet. Whittier would be oppressed by the greatness of the cathedral. The solemn liturgy of the church would be to him so much mummery. The burning of the candles would extinguish the light of God in his soul. When Whittier worships he needs some plain meetinghouse where he can commune with that inner light in which God speaks to him.

By his side there is a man of clear understanding. When he goes to church he likes to hear a sermon, clear, lucid, logical, which enforces the truth upon his mind and flashes upon him some new interpretation of the meaning of life. He goes home and says, "I have seen God today."

His neighbor is a big-hearted man, cordial

and kindly, who loves enthusiastic singing. He finds God in the great fellowship of the revival service, when his heart is enkindled.

Now, all these men find the eternal, all of them touch that energy by which the souls of men are redeemed, but they differ in temperament. They come by different ways, for God fulfils himself in many ways lest one good custom should corrupt the world.

Because we differ so in temperament, because of our diversity of education, and because of our varied points of view, we must have in all forms of doctrine and methods of worship the largest liberty. Liberty! Why, that is the one word for which America stands. We are constantly singing our hymn to liberty, yet how little we know of it! How little we practice it in the Christian church! How intolerant we are with one another! The church has come down through the centuries red with the blood of martyrs. They burned at the stake some of the best brains and the most valiant hearts in Christendom just because they did not learn that lesson of being tolerant of conceptions of truth different from their own.

Why was it that the French Revolution came? It was because France drove out the best brains in her country through religious intolerance. In the 16th century Spain was the foremost country in all the world, and she is today a byword and a third-rate power, simply because she burned the brightest intellects and the most gallant hearts in her dominions.

In non-essentials, liberty! When Charles V, emperor of Spain and of Germany, the great enemy of Martin Luther, wearied with the burdens of empire, retired to a monastery, he found that no two of his clocks would keep the same time, and he said, "How foolish it was of me, when I was emperor, to think I could compel all the minds of Spain and of Germany to think alike when I cannot make two of my clocks keep the same time!" It cannot be done. We must have the largest liberty regarding these non-essential points.

And in all things, charity!

We must learn to love. As John Wesley said, we cannot all think alike, but we can all love alike. In the first two years of his ministry our Lord was immensely popular. The people thronged him, but when he told them that he must die, that he was not the kind of Messiah they were looking for, they turned from him. Then Jesus, taking his twelve disciples, went into a distant country. There he taught them regarding the things of the kingdom, that they might be fitted to carry on his gospel and to establish his church. Then, just before he ascended on high, he asked of his disciples one question. It was the final test. It was not an interrogation regarding forms of doctrines, or ritual, or church government, but it went to the root of his religion: "Simon, son of Jonas, lovest thou me?" When Simon answered, "Lord, thou knowest that I love thee," then our Redeemer could ascend to the right hand of power.

Now, the force by which the church is to conquer the world is the force of love, and if a man have not love, though he speak with the tongues of men and of angels, though he have all knowledge, and understands all mysteries, it profiteth him nothing. Unless a man has the spirit of Jesus Christ he is none of his. You can tell the real Christian not by the orthodoxy of his creed, but by the depth of his love for God and for his fellow men. Those who pretend to be Christians, yet lack this deep and passionate love for men, and have not the spirit of Christ, are working under a false banner and are obstructing the coming of his kingdom.

It is by the power of love that the world is to be lifted, and the distinguishing characteristic of the Christian is love. "A new commandment I give unto you, that ye love one another, even as I have loved you." That is the supreme command, and unless we seek to conform our lives to it we are false to our great Commander.

Who seeks for heaven, alone to save his soul,
Will keep the path, but shall not reach the goal:
But he who loves may wander far,
Yet God will bring him where the blessed are.

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### Take Warning!

Mary had a little slam
For every one, and so
The leaves of her engagement-book
Were always white as snow.

—"Vanderbilt Masquerader."

# THE BARREN FIG TREE.*

## Rev. Melvin E. Trotter.

Mark 11. 12-14: "And on the morrow, when they were come from Bethany, he was hungry: and seeing a fig tree afar off, having leaves, he came, if haply he might find any thing thereon; and when he came to it, he found nothing but leaves: for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever! And his disciples heard it."

Don't miss that! The disciples heard it.

20th verse: "And in the morning, as they passed by, they saw the fig tree dried up from the roots. Peter, calling to remembrance, saith unto him, Master, behold, the fig tree which thou cursedst is withered away! And Jesus answering saith unto them, Have faith in God!"

When they had reached Jerusalem (verse 11), instead of going to the palace, Jesus started for the Temple. He did not want the palace of Cæsar or Pilate: he just moved along and got into his spiritual kingdom. When he looked around upon all things he saw many things that broke his heart. When eventide was come he went back to Bethany, and the next day he returned and cleansed the Temple.

That next day he was hungry. Seeing this fig tree, and knowing that the fruit always precedes the leaves, and finding leaves on it, he had a right to think there was fruit on the tree, so he went over to get some fruit to eat.

I have always been glad he was human, human as well as divine, hungry like his disciples.

The question arises, Did he know there was no fruit there, or did he believe there was? Of course, if he believed it was there, he was mistaken. Then you ask, "What is the matter with Christ's knowledge? Don't he know everything? And why didn't he know that?" Some of you may say it was just an acted parable, he was speaking of Israel as the barren fig tree. But in that case some would be troubled about his honesty. Would he have to feign anything?

Does anybody have to be two-faced? Is it necessary,—like some of the fellows are telling you it is in business, competition is so strong that one has got to take advantage of everything,—to do anything to get the business, and then go to church on Sunday and be forgiven? You would have a little trouble to explain Christ's action in that case, although Israel is constantly spoken of as the barren fig tree.

Then, if it was not the regular season for figs, why did he expect figs from the tree?

Some say he did not know. It does not make any difference. It does not hurt his deity, either way. I had a Hebrew guide when I was in Jerusalem last spring, and, by the way, they know everything. That is why they are there. They get so much per hour for knowing everything: no matter what your question is, they must know the answer.

I believe Christ expected figs. I like to think of his humanity.

Some say that he should not have cursed the fig tree, because a tree is not a moral agent, and should not be punished. You can have a lot of trouble with that question, and yet you talk about good trees and bad trees. You have trees that are no good, and you cut them down, just like he did. If he was talking about Israel as the barren fig tree, that is all right, too. But he passed judgment on the tree: as you will find out later on, perhaps, that he might spare man.

Some say this action was not like Christ. Of course it was not like him. It is not like Christ to curse anything, but don't forget one or two things: that the Lord Jesus Christ is a judge as well as a saviour; that he is king as well as the Lamb of God that bears away the sin of the world.

Men and women are not afraid of God these days. There is no one afraid of God. There used to be the fear of God in man's heart, but you don't find anybody afraid of God now. He looks so easy and indifferent on sin, they say. It would be like Christ to let that fig tree stand, they say.

People are always talking about the goodness of God. Do you ever hear about the severity of God? Do not let us forget it!

* Northfield General Conference, 1925. A Bible reading, condensed.

Always leave room in your thinking for the wrath of God! He is angry with sin. He loves the sinner with an everlasting love, but he hates the sin. If he did not, you could not honor him as God.

I heard a woman say to a child one time: "Does your mother know you do that?"

The kid said: "Yes."

"And doesn't she say anything to you?"

"No."

That woman turned to me and said: "What a mother that child must have, that knows her child is cursing like that, saying those terrible things and doing those awful things, and never does a thing about it!"

That is exactly what you would think of God if he condoned sin. God has got another side. Talk about the love side,—that is good, but somehow or other you can hear so much of this love of God that the whole world is love-sick, and they need a spanking once in a while.

### Jesus Christ as Judge.

Jesus Christ is judge as well as saviour. He loves the sinner, but he hates the sin. Sooner or later judgment must fall on sin. There is one thing you can bank your last dollar on: you can be sure your sin will find you out. There is another sure thing: he will bring forth thy righteousness as the noon day. You don't need to go out and tell everybody you are righteous. "By their works ye shall know them."

The blow fell on Israel some years later. Titus backed his guns up against that city and knocked the walls down. Barrenness is the great sin of the church.

May I ask you to look at some messages from this tree?

Christ is the judge of the world. All judgment is given to the Son. John 5. 22, "The Father judgeth no man, but hath committed all judgment unto the Son."

2 Corinthians 5. 10, "For we must all appear before the judgment seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad."

All the way through the New Testament you find this great principle of judgment, and Jesus Christ is the judge. This fig tree talks mighty plain to us about judgment.

One thing about this tree is that it is not spoiling the landscape. It is a pretty tree. It is doing no harm. It is fair to look at. It is just barren, just doing nothing,—that is all. The only reason that he condemned it was that it had failed to fulfil the end of its existence. It was not doing the thing expected of it.

Are you doing the thing you were intended to do? When you think or talk about a man that has sinned, you think of some drunkard or some one in a penitentiary, but here we learn that barrenness is the one great sin. More is said in the Bible about not doing than about doing things.

Take Matthew 25. 41: "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels!" What awful thing had they done? "I was hungry, and ye fed me not. I was naked, and ye clothed me not. I was thirsty, and ye gave me no drink. I was a stranger, and ye took me not in. I was in prison, and ye visited me not." They did not do anything.

Notice Matthew 25. 30: "Cast ye the unprofitable servant into outer darkness! There shall be weeping and gnashing of teeth." What awful thing had he done? He never did a thing. His master gave him a talent, and he wrapped it up in a napkin and hid it, and took good care of it until his master came back and he gave it to him. "Cast ye the unprofitable servant into outer darkness!" That is darkness plus, just because he did nothing.

Luke 16. 23: "And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Dives, what in the world did you do to get to hell? "Nothing. There was a begger down at the gate, and I did not feed him: that is all." That was the sin of the fig tree, that was the sin of Israel, that is the sin of the church today,—just doing nothing. You know how to do good, and you know how it ought to be done, but you just don't do it.

Now let me show the other side! "Herein is my Father glorified, that ye bear much fruit. So shall ye be my disciples." You and I are supposed to bear fruit. "Herein is my Father glorified." Why don't we glorify him?

Barrenness where there is promise of fruit is even worse than barrenness where

there is no such promise. Lots of leafage, but not a fig! Lots of show! Israel had much pomp and show and pride. Their priests were busy making sacrifices and long prayers. They had much leafage, but they did not do anything. Mercy and truth were lacking. It is the modern evil. Much leafage, a profusion of promise, and nothing doing!

"Do you belong to a church?" I ask.

"Oh, yes, I am a church member! I attend church right along, when it is not too wet or too dry, too cold or too hot. I take holy communion. Oh, yes, I would not miss it for the world!"

Barrenness is bad enough, but barrenness with a promise of fruitage, that is worse. It is the awful sin of hypocrisy, the sin of the man who is in the church and does not live it.

Somebody said the world is hard. But that is not what is killing the church. It is the fellow that is in the church and does nothing, who is inside and won't help or honor God.

God's plan is not to speak out of the clouds. He speaks through you and me, and he speaks wherever he can get lips. In the name of God, for the church's sake, if you are not going to work get out of the church and let somebody in who knows how to work! Let us either get to work, or just say to the Lord Jesus Christ, "I am not man enough to do it," and then get out!

You say: "Don't Jesus want me?"

Of course he does! "O Jerusalem, Jerusalem, how oft would I have gathered thee as a hen gathereth her chickens under her wing, and ye would not!" That is how he wants you, and he begs you to come. But he says, "Not everyone that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father who is in heaven. This is the will of God, that ye bear much fruit, so shall ye be my disciples."

### The Doom of Barrenness.

If you look at the 14th verse you see the doom of barrenness: "Jesus answered and said unto it, No man eat fruit of thee hereafter for ever!" There you get the law you did not know was there. Powers and faculties not used decay and perish. "Whosoever shall lose his life for my sake and the gospel shall save it." Anyone who knows how to sing, they practice, they go through hours of training, they would never dare let down. You neglect generosity, and you will be a tight wad all your life, you will get to a place where you cannot help being stingy.

Let me come right to the end of revelation, as far as the printed word is concerned,—Revelation 22. 11, "He that is unjust, let him be unjust still! He that is filthy, let him be filthy still! He that is righteous, let him be righteous still! He that is holy, let him be holy still!" One's condition becomes permanent.

Now, here is a word for you,—"And the disciples heard it." The responsibility when you hear. Did you just hear it and let it go in one ear and out the other? That is what a woman said to me:

"I just let what you said go in one ear and out the other."

I said: "No, you let it go in one ear and out of your mouth!"

It is a solemn warning, and I am always afraid of it. You ought to do something for God. Remember that he will call on you and expect you to bear fruit for him!

### Bearing Fruit.

I talk this way to my own people at Grand Rapids, and I find something for every one of them to do. We get a lot of women together who can sew. We get them to make garments for little children. We mend and patch and fix things up. We have a society called the "S. S. class." Their motto is "Saved to Serve." Those women go out and rescue perishing girls. I have taught that class going on my 26th year, and I love it because so many out of that class are missionaries in the foreign field and the home field. And every one of them came off the street.

The poor rich need help, too. They need it more than the poor do. I tell you right now there is no class in the world so neglected when it comes to doing real things for God. Don't you think the rich need the Lord Jesus Christ?

D. L. Moody promised that he never would let a day pass that he did not speak to someone about his soul. One day he had

been very busy, and it was raining and almost midnight, and Mr. Moody realized he had not talked to anybody that day about his soul. He went down and stood in the doorway. A fellow came along, and Mr. Moody spoke to him, asked him if he believed in the Lord Jesus Christ. The man said:

"You attend to your own business!"

Mr. Moody said: "I want you to know, sir, this is my business!"

And that man said: "You must be Dwight L. Moody!"

"Herein is my Father glorified that ye bear much fruit." I ask you to go to work for Christ. "Go into all the world! Preach my gospel to every creature! And lo! I am with you always, even unto the end of the world."

A Christian girl used to go to work every morning on the same train that a man used to get on, a hard drinking man. She felt so sorry for him, because some mornings he could hardly get on the car. One day,—a little, timid thing she was, and so afraid,—she tried to get up courage to speak to that man about Jesus. She rose two or three times to go over and sit in the same seat with him, and then she would back away again. Pretty soon she asked God for strength, and she went over to him, and said:

"Oh, I just wish that you knew Jesus! He could help you so much, he could help you over the things that bother you."

She was trembling from head to foot by that time, but that hungry man looked up into her girlish face, and said:

"Honey, do you mean to tell me that Jesus could love a man, a drunkard, like me?"

"Oh," she said, "he died for men like you!"

He promised her he would not drink that day, and that he would go to Pacific Garden Mission at 7.30 o'clock that night.

She said: "I will pray all day that you won't drink," and he said, "If you will pray, I will try."

He was at Pacific Garden Mission that night, and he was saved the very first night.

I tell you that because God wants you to help some one, perhaps before you sleep tonight.

# VOICES OF THE GREAT CREATOR.

## II. THE VOICE OF THE MOUNTAIN.

Rev. Albert D. Belden.*

The Scriptures are studded with mountain heights. What an array they present,—Ararat, Sinai, Hermon, Horeb, Carmel, Tabor, Moriah, Zion, Calvary!

Our Saviour himself was a hill man, reared among the green heights of Nazareth. It was to the mountainside he turned for his favorite place of prayer. It was on a high plateau that he loved to gather his disciples for teaching. It was upon a hill that he was transfigured, and it was upon a hill that he died.

It is not likely that the mountain should play so large a part in the holiest story of all if it had not a corresponding part in the story of mankind. Religion, as we have seen, sprang from the great plains, but it has been marvelously disciplined and informed from the great heights. From earliest days with true instinct man has said to himself, "I will lift mine eyes unto the hills," and from those heights there has descended upon the mind of man an overwhelming impulse to godly fear and lofty aspiration.

### Aspiration.

The voice of the mountain has ever been an invitation to climb. Its great call to man is Aspiration.

Anyone who has been fortunate enough to enjoy a mountain holiday knows how true this is physically: how the tonic air of Alpine heights calls to the body a challenge to exertion, providing at the same time exhilarating resource for the inevitable ascent. But this physical effect upon man is only part of the wonderful service of renewal that the mountains fulfil. As Ruskin has set forth so eloquently, there is a threefold service rendered to the world by its mountain ranges.

* Mr. Belden is a Congregationalist pastor in Westcliff-on-Sea, England.

(1) The mountains give motion and constant renewal to the water system of the world.

Every fountain and river, from the tiniest brook to the mighty Amazon or Ganges, owes its ceaseless movement to these ordained elevations of the earth. The mountains tap ceaselessly the reservoirs of the skies, and pour their life-giving fluid forth again by innumerable avenues. Nor is the violence imparted to the falling waters without significance.

Without the slope and the fall of the mountain height no single wave could ever overtake the sedge and silt of its pilgrimage. So whilst one lolls comfortably amid the green luxuriance of the valley, or drinks of the fountain springing beneath one's feet, one must not forget the service of the distant height. The mountain is at work in the valley, its power pervading all things.

Ruskin is nobly insistent upon the work of Providence in the ordering of these serviceable heights. He says:

"The valley of the Rhône could not have been excavated at all unless the mountains had been thrown at first into two chains by which the torrents were set to work in a given direction, and it is easy to conceive how under any less beneficent disposition of their masses of hill the continents of the earth might have become a wilderness of pestiferous marsh or lifeless plains upon which the water would have dried as it fell, leaving them for a greater part of the year a desert. . . . . Such districts do exist: the whole earth is not prepared for the habitation of man: . . . . that part which we are enabled to inhabit owes its fitness for human life chiefly to its mountain ranges."

(2) The mountains renew the vitality of the air, and impart motion to its currents.

It is the hills that divide the earth not merely into districts, but into climates. They present enormous barriers to the sun, and lock the air in their cool chambers and caverns. Yet ever and anon they drive it forth again by storm and tempest, thus playing continually upon the atmosphere with tonic effect.

(3) The mountains renew the soils of the earth.

Without constant falling of soil from these great reservoirs of earth the surface of the lowlands would soon become exhausted, and require to be turned up by much more prodigious labor of man than is forthcoming. But the higher mountains are constantly suffering the breaking of their summits and the casting down of their strength for the redemption and enrichment of the world below.

The fierceness of the mountain torrent is not wanton strength and fury: it is kindly nature hastening to her lovely task. Both roughly and gently the mountain fulfils its function. No merest thread of summer rain falls but bears its appointed burden of earth to clothe some little garden far removed from the mountain's height.

Is it any wonder that such glorious servants of the world should speak to mankind of a deeper renewal of a revival of the life forces of the soul? To quote Ruskin again:

"The feeding of the rivers and purifying of the winds are the least of the services appointed to the hills. To fill the thirst of the human heart for the beauty of God's working, to startle its lethargy with the deep and pure agitation of astonishment, are their higher missions."

The mountain speaks to us of God because it rises above the limits and bounds of earth and brings us face to face with the great Beyond. It is the voice of the ampler and fuller being, of infinite resource, tempting our most daring aspiration.

### Majesty and Mercy.

In this vision of the infinite resource inviting our aspiration, two great elements are exquisitely blended, majesty and mercy.

What awe the mountains shed upon the spirit of man! How puny he seems, how brief his physical day beside the everlasting hills! Fear has always gathered round the mountain, and out of the fear has sometimes sprung great cruelty. Yet that colossal strength of the mountain has breathed itself into the humanity that dwells about it. Mountain races have ever been the renewing races of mankind,—simple, hardy, strong, free of the luxury and laziness of the lowlands. So this is no isolated majesty holding itself coldly aloof above the world, content in its own disdainful strength: it is instead a majesty that ever stoops to serve, a kindly gianthood that is instinct with mercy.

God is law, say the wise: O souls, and let us rejoice,
For if he thunder by law, the thunder is yet his voice!

Sinai is ever passing into Calvary, its mighty strength is ever pouring itself forth in sacrifice. So the mountain speaks the everlasting truth of God.

Wherefore lift up your hearts! Climb the hills, and there let God's transfiguring light show you your being and destiny anew! If God be for you, who can be against you? If the Almighty serves you thus, to what as his child dare you not aspire and what shall you not achieve? Yield to the lure of the heights!

At last I heard a voice upon the slope
Cry to the summit, Is there any hope?
To which an answer pealed from that high land,
But in a tongue no man could understand,
And on the glittering summit, far withdrawn,
God made himself an awful rose of dawn!

(Next month: The Voice of the Valley.)

# PSYCHOLOGY AND RELIGION—III.*

## Rev. Prof. W. Fearon Halliday.

Q. How can a young minister do the work of a psycho-analyst, when he has not the time to devote to such special treatment? His own experience, says a neurologist, is that it requires from 50 to 250 hours of treatment to cure a case. How do you meet this contention?

A. It is not my object to make psycho-analysts: it is to understand something of the psychology of people that we may use it in our ordinary work. But I would say to that neurologist that the time a case takes depends upon the case and upon how quickly the causes are found out.

I have known a man cured in three weeks from what would have driven him into insanity. I should say that under a competent man who knows his method, three months is far more like the requirement than what this neurologist says. But personality differs. Experience differs. Temperament differs. Therefore you cannot put a time limit on cases. It all depends upon how soon you get at the root of the trouble. I have seen the root got at within an hour, and a man put on his feet so that he was medically healthy. But it is also true that personality has such a depth that you could go on analyzing a man as long as he lived, and you would not have got to the bottom of everything.

Q. Can psychological reasons be found for the non-attendance of so many Protestant people at church services?

A. I could take a day over that, but I will not.

If you have a theology of fear, people are likely to attend church in order to escape punishment, or because of superstitious reasons.

If you want to fill your churches quickly, the more magical, the more mystical you are, the more of a necromancer you are, the less you appeal to reason and the more you appeal to suggestion, the more likely will you be to fill your church. But you are not bringing the gospel home to people. You are hoodwinking them.

Real Protestantism says that we must get beyond our fears to what is true. We must look things in the face. God is a God of personal truth and reality, and therefore we must seek to be personally real. We should go to church not to have our ears tickled by soft and beautiful music and paid professional singers. We should go to church to get at the truth about ourselves, about God's will, and about life. We should thank the man that hurts us if that hurt is necessary for spiritual health.

We must realize that we are all broken and have got to be made over, and the Christian is going to go through a great deal before he is anything like his Master. That is real Protestantism.

You must appeal to sheer honesty. You must be outright and downright if you are going to be a real Protestant and create real Protestants. The trouble is that hardly any Protestant church is Protestant. We appeal to authorities, not to insight. Our aim is not to free people, but to keep them believing just what we say. We like a ministry in which there are few questions

* Northfield General Conference, 1925. Partial report, to ministers.
Prof. Halliday is connected with the Selly Oak Colleges, Birmingham, England.

about our doctrine, or anything else, and people like to come and sit and be comforted in a soft way, which is not true comfort at all.

Really, it is a question as to whether the mental attitude and methods of the Protestant church in America and England have not been destructive of the gospel, because they have been authoritarian and often mystical. These appeal to the natural man.

What is the first question one is asked when one comes to America? "What do you think of this tall building?" Your church is a grand building. It cost so much. "We have so many members. We give so much to this organization, and that." It is a question of money, breadth, height. That is not Protestantism. Protestantism is concerned with personality, quality. What kind of spiritual quality do you stand for? Do you stand for the freeing of people, or do you stand for herding people into an organization?

A man came and said to me: "We built a splendid church down at X. It cost $53,000."

I said: "Yes. I suppose you built it to the glory of God?"

"Yes."

"But," I said, "there are poor people near you in the slums who will never sit in it. If you had built it there in the slums I could understand. Are you sure it is to the glory of God?"

We can justify this kind of thing under canons of art, but that is another matter. Let us be quite frank! We have to build a certain kind of church in a certain kind of district, or the people won't come in. Is this to the credit of those who attend? Do not let us hoodwink ourselves!

Real Protestantism is simple. It is a matter of sheer personal reality in religion. Its keynote is freedom. The minister is not above his people. He ought to be one of his people, among his people, and all his efforts should be made to free his people; and he should be glad when his people know more than he does. If they are real Protestants they won't give him the go-by then. They will stick to him still because they will be so grateful.

Q. There is in my church a man with a dual nature, a Dr. Jekyll and Mr. Hyde. His father and mother were devout Christians, of rare piety. Their son enjoys the service of worship keenly. He stands for many of the best things in religion, including sabbath observance. He cares not for movies or cards. He is deeply interested in history, and is patriotic. He sought baptism two years ago, and received the rite when about 50 years of age. He has had only a high school education, plus an exceptional musical education. He is a born leader, yet he is profane in speech, while denouncing profanity. He is not liberal towards his church, while he draws a large salary. He claims to know a great deal about almost any subject under discussion. Preaching does not seem to make him a better man. He is violent in speech and thought much of the time, and yet he is able to get into good society. He is loyal to his friends. How should I deal with this man intelligently?

A. I should be afraid to give you definite advice on that point, because here you have a man brought up by pious parents. I want to know what "pious parents" means.

There are pious parents who are really pious, and there are pious parents who would drive any young man to profanity, because, you see, some people identify Pharisaism with piety, mock humility with real humility. I assure you that it is in the interest of religion I am saying that. Nothing has been so great an enemy of religion as religion, the kind of religion that some people have, yet they are often called pious.

For instance, one lady I used to visit would never let me go away without saying prayers, and she had a curious view of providence. She told me on one occasion that the Lord had been watchful over her interests. She was well off. She said that her pigeons had lived, not one of them had died for years, while all the pigeons next door had died. She could lie just as a donkey could trot, and it was with a solemn face. Nothing she ever did, of course, could ever come into condemnation, because she was a peculiar favorite of the Lord.

That idea of being specially favored of the Lord is one of the most damnable ideas that ever got into a church, a man or a nation. It means that God is partial and capricious, it means that God is not fair, and because he is not fair and not moral I

can get all the plums while somebody else starves. That is not the God and Father of our Lord Jesus Christ, and the sooner we get rid of that idea, whatever our particular pride happens to be, the sooner we shall realize that that is a rank enemy of religion, because it introduces superiority and inferiority into the family of God, and therefore hits straight at the moral character of God.

Let us begin with the Lord Jesus Christ, and we will find that to have respect of persons is, as Dr. Oman finely says, to have disrespect of personality. To have respect of persons, that is to say, to give a respect to one man that you do not, as it were, give to another; to have contempt of one man and adulation of another, is disrespect of personality.

There is absolute worth in every human soul, whether that soul knows it or not, and we should regard the absolute worth of every soul in our actions, and we should act to one another as we would act to members of one family. I do not care much for that person's religion who would be satisfied with a God who showed respect to persons. God is fair, and while he does meet our individual need like a true father, he loves us all.

In this case the man came from pious parents. I have been led aside by the term "pious." I wanted to define it afresh.

Then, again, he is musical.

That always gives me pause. Some people are real musicians, but some people are driven to music as others are driven to poetry, because of the hardness and repression of their early life. I have known many pious parents produce that result in their children.

This man's swearing may be the result of the conflict that the man has got between nature trying to be free and an artificial religion trying to confine him in artificial modes and compartments.

I doubt if this man has got a true idea of what real religion means, and I have a kind of sense that the minister who has written this question will want to sit down with him as to what real religion means, rather than religion as being connected with sabbath observance, movies and cards. I am saying this quite seriously.

You must never judge a man by whether he plays golf on Sunday, or not. I love the quiet of the real sabbath, but let us look at this thing truthfully. If you are going to argue for sabbath obervance the way the Pharisees argued for their customs, you will break all respect for the sabbath in the end, because you will not be able to give a real reason why you observe it. If you connect Christianity with denial of movies and cards and such things, you are simply making it a set of rules, without showing what it positively is. You have got to show the thing in its own light, and then let its own demand adjust all these matters.

For instance, it does not matter if you do go to church, and if you do not read novels, and if you are keen on the sabbath,—have cold meals, or even no meals, and all that kind of thing,—it yet may not be the sabbath of the Lord at all.

No man can keep the sabbath day except in the spirit. It is not a matter of outward observance. Our Lord never mentioned the sabbath day except in connection with his breaking it, but he always broke it in a spiritual interest, in the interest of something that was human, that would lift men up to God through mercy and love and reality. The apostle Paul says we are not to judge others in connection with the sabbath day.

I think the answer to the question is: Let us have a religion that is so good, so true, so natural in the sense of supplying our nature's need, so joyous, so spiritual at the same time, that people would rather be in church, and they would rather take the opportunity of quiet meditation and reflection, than of knocking a wee bit ball off a tee,—their life's interest being as to whether they can do it one stroke less than they did it last year.

When we come down to realities, we see that religion ought to shine in its own light. We will never let its true character come out if we have this Pharisaic religion that makes great stress of sabbath observance. Mind you, I believe in sabbath observance! I am merely saying that we will never get a real sabbath this way.

I love a sabbath that is peaceful because my father made it so beautiful to me, as he would sit down and talk to me and explain to me why one needed the rest of the sabbath.

# "WAITING FOR JESUS TO COME."

## George Whitefield D'Vys.

Universal, it would seem, is the interest centering around the genesis of hymns which have become popular.

Thousands of persons from all over the civilized world wrote to Charlotte Elliot asking how she came to write the beautiful words of that hymn which surely have brought many a sin-sick soul to seek salvation through the redeeming blood of Christ Jesus, "Just as I Am."

Her reply to one inquirer is at hand:

"I was conscience-stricken and penitent, and in my distress went to Cæsar Milan, and kneeling before him pleaded, 'How can I become a Christian?' The old man looked at me kindly a moment, and said, 'It is a simple matter, my dear child: you have simply to come to Jesus.' I then said, 'But I am a great sinner, yes, a very great sinner. Will he take me just as I am?' 'That's it exactly,' he replied glowingly; 'just as you are, my dear, and in no other way. Yes, just as you are he will take you!' I went to my room, sat at my desk, and with tears streaming down my cheeks started the poem with the words:

"Just as I am, and waiting not
To rid my soul of one dark blot,
To thee whose blood can cleanse each spot,
O Lamb of God, I come, I come!

"I simply wrote as one inspired, feelingly, rapidly, and I truly believe it was an inspiration. I will never forget my wondrous joy as I wrote:

"Just as I am thou wilt receive,
Wilt welcome, pardon, cleanse, relieve:
Because thy promise I believe,
O Lamb of God, I come, I come!

"I was saved and I knew it. It was just as I am, without one plea, but that his blood was shed for me."

Within the year a hymnbook was put on the market in which appears, "Waiting for Jesus to Come." Later the writer of the words when in Boston and vicinity was oftentimes asked to tell how he came to write it, and from all Christendom, it would seem, comes the same query, "How did you happen to write 'Waiting for Jesus to Come'?"

The publishers wrote at the outset: "Once it is generally known we believe it will be one of the most popular hymns ever written." Therefore the story of its birth may be of general interest, and hence this article, for withal it surely proves that in very truth God rules our lives, even in what may seem the little things.

Leaving a dying, truly beloved wife at home, the writer went away to earn enough to supply her needs by canvassing in a distant city for his books and songs. The last book and the last song had been sold, all for spot cash, and probably the happiest man on earth he boarded a car as the beginning of his homeward journey.

CRASH!

Just exactly what happened he doesn't know. He recalls being hurled with terrific force to the floor of the car, then opening his eyes to see an officer and a doctor leaning over him, while at either side were lying men and women who had been taken from the two wrecked cars beyond.

"Am I badly hurt?" he asked the policeman.

The reply was: "No, I guess not too badly: just a crack in the skull, a few cuts and some broken bones, that's all. We're going to send you to the hospital with the rest of them."

One thought alone surged through his throbbing head. "Poor, dear wifey!" Then again came unconsciousness, and next he knew he was on the operating table.

Again he asked: "Am I badly hurt?"

The surgeon said kindly: "A possible fracture of the skull, a double fracture of the right elbow, and something like a hundred cuts and bruises: but you'll come out all right, I think. We are going to give you a little ether. Are you ready?"

"Ready to die, do you mean? Yes, I am a Christian! If I fail to rally, I but ask you to tell my dying wife that my last thought is of her and the joy of our reunion over yonder."

None but those who have been through a similar experience can realize the torture, both mental and physical, following the work of the surgeons, consequent mostly through shock. Night after night the patient was lying there helpless, hapless, longing, yearning, aye, praying for daylight to come, for then it was that the nurse

began her tour to waken and care for her charges. She had ever been wonderfully kind to the man in the corner, even to sitting at his bedside and writing for him to the loved one at home or copying out the little songs of cheer which at times would race through his head despite his sufferings.

It was after one o'clock a.m., and with her lantern she came into the ward and carefully scanned each charge, probably to note if the Grim Reaper had been in action. She came to the patient in the corner and as he waved his left hand in salute, she leaned over him and whispered:

"Haven't you slept any at all?"

His response was: "No, I am waiting for daylight to come."

She left the ward, but soon returned bringing him a drink of hot beef tea. It was no doubt doped, as quickly he fell asleep, and sleeping he dreamed, oh such a dream, the sweetest, brightest, best and most wonderful of all his life! He had visited a friend in a large office building in Boston, emerging on the street just at midday when thousands from nearby department stores and adjacent office buildings were rushing to be first at some lunch counter. The thought struck him, "What a time this would be for our Lord to come!" As he turned a corner, suddenly, seemingly from high above him, there came a burst of music beyond anything he had ever heard. He stood transfixed with rapture. His joy at the reunion with loved ones over yonder cannot be greater than at that moment.

He awoke, a new hymn racing through his head. He had dropped off to sleep saying, "I am waiting for daylight to come." The new song had changed this to "I am waiting for Jesus to come," and as every word of it swept in upon him he tapped gently on the stand at his bedside, the nurse came promptly, and he said:

"There's a new poem racing through my old head: will you please write it for me?"

"Is it very long?" she asked.

"No: three verses and a chorus."

Her exact words were: "Thank the Lord we don't have poets here every week!" yet she left the ward, to return quickly with pad and pencil, simply to humor the whim of a sufferer, no doubt.

At the finish she whispered: "That is just beautiful, Mr. D'Vys! Why, the words almost sing themselves! I am glad you had me write it for you."

The following is the hymn* exactly as written that night:

In the dawn's early light, at the closing of night,
As the stars of the morn fade away,
There's a thought thrilleth me with a sweet ecstasy,
Will our Saviour be coming today?
Will we shout with delight at that wonderful sight,
Or will we, just enraptured, be dumb?
Then the thought gladdens me, that however it be,
I am waiting for Jesus to come!

Chorus:

I am waiting for Jesus to come,
I am waiting for Jesus to come;
Through the day and by night
With an eager delight
I am waiting for Jesus to come!

In the noonday's bright glare with its rush everywhere
What a time, what an hour it would be
For the trumpet to sound through the whole world around
That glad summons to you and to me!
When he comes in the air, with his saints waiting there,
As it ends all the world's busy hum,
Will we shout to the skies as triumphant we rise,
I am waiting for Jesus to come?

In the hours of the night, I oft wake with delight
From a dream when in heaven I seemed:
Oh, no mortal could know the great joy that doth flow
In the songs of the mighty redeemed!
Overwhelmed 'neath the weight of a rapture so great,
I just check back the tears, always some,
For this thought fills with cheer, that though still I am here,
I am waiting for Jesus to come!

What a record of Christian work would be the printing of the letters received by a writer of gospel hymns, telling of the good done, the inspiration to nobler living given, by some brain child! An evangelistic worker wrote that for two weeks his pleading for souls had been futile, so much so that he was about to close the final meeting without putting himself up against bitter disappointment, when suddenly he thought to render "Waiting for Jesus to Come," and a wonderful harvest was reaped then and there. God grant the great work may continue! Amen.

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**"Green Pastures and Waters of Rest."**

Dr. John Gardner is planning to finish his present course of Bible Notes for Daily Devotions with next month's readings

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(March). We are happy to announce that beginning in April the Daily Notes will be written by Dr. F. B. Meyer of London.

He has suggested as a general title, "Green Pastures and Waters of Rest." He will begin at the beginning of the Bible, setting a number of verses to be read, as hitherto, and commenting in a devotional way upon a few thoughts in the Scripture portion.

Here is a grand opportunity to take up the reading of the Bible with one who has been studying it and preaching it for over 50 years! We shall prepare some advance specimen pages of Dr. Meyer's Notes, and shall be happy to send copies to any names that are sent us for the purpose. Who will help to gather a large circle of new readers for Dr. Meyer?

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A bishop was eating dinner with his host before the afternoon service at which he was to speak. He ate little or nothing, explaining that it was not good for a preacher to eat heavily before a sermon.

The housewife could not attend the service, as she had to stay at home and prepare supper. When her husband came home, she said:

"Well, how was he?"

The husband, drawing a sigh, replied:

"He might just as well have et."—"Boston Globe."

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**Studies in the Book of Amos.**

Multiplied Transgressions. 1. 1 to 2. 16.
No Such Thing as Chance. 3. 1-8.
The Good Shepherd. 3. 12.
The Purpose of Chastisement. 4. 6-12.
Seeking the Lord. 5. 4-8.
The Power of Intercession. 7. 1-6.
The Limits of Intercession. 7. 7-9.
The Basket of Fruit. 8. 1-7.
No Escape from God. 9. 1-15.

—Rev. J. East Harrison.

## STRANGE SIGNS IN MEADOWS OF TENNESSEE.

### Felix J. Koch.

Believing, and perhaps properly, that it's not a bad idea to remind us of things religious even as we pursue our daily ways, good people at Dayton, Tennessee, have erected interesting signs here, there and about everywhere along the pikes into town.

Usually these signs consist of two strong upright posts, such as folk use generally in the country. Between the tops of these a pair of planks is set.

These planks are painted immaculately white, then upon them some such sentiment as "Where Will You Spend Eternity?" is done in striking black.

A hand, set pointing, draws attention to the sign the more.

Such a challenge as that must necessarily set passers-by considering the question asked by it, then the thousand-and-one associated matters it is certain to bring to mind.

# HOW TO FIND REALITY IN YOUR MORNING DEVOTIONS—III.*

Rev. Donald Carruthers.

### The Holy Spirit.

One cannot understand the progress of the Christian church in the first century without appreciating the work of the Holy Spirit. The Spirit had been given to men in the Old Testament. This gift seemed available to a limited group of individuals. Jesus promised the gift of the Spirit in great abundance to them that believed. At Pentecost the Holy Spirit was given without measure. It is tragic how little use Christians make of the power thus imparted through the Spirit. We know God, we love Jesus, but the Spirit seems an unreal accessory in a theological formula. The Spirit giveth life. He is God's messenger.

The Spirit has been given to illumine the Word, to bring the truth to light, and to teach us how to pray. The Spirit guides men. He also prepares men for the God-directed message and messenger. "Coincidences are merely God's providences." In the reading of the Word and in your petitions for the most part YOU have been the agent. YOU have done most of the talking. You have asked him for particular help for the day. Now let GOD speak to you! He will guide you if you take your hands off your life and let him do so.

This is the most difficult period of the whole effort. It is likewise the most profitable. Surely God can and will communicate his purposes to men who seek for guidance from general headquarters! Ships at sea or fighting regiments move forward only when they receive specific orders. Investment corporations employ their own private telegraph wires in closing important transactions. Brokers are dependent upon the stock ticker for market quotations. A Christian should be in constant communication with his major partner. The Spirit makes such guidance possible.

### Two Requirements.

First, be willing to listen to what seems God's voice!

It requires a delicate spiritual ear to hear him speak. Try to put out of mind everything that might distract your attention. It should not be thought incredible for your Creator to implant his thought in your mind. All things are possible to men who believe. Be willing to listen twice as long as you have prayed! Give God two-thirds of the whole interview. He makes his will known in the gift of an idea. Record in your prayer manual the highest thoughts that come to you each morning. When one is wholly receptive of God's tiniest suggestion, he shall know what God wants done through his own witness. Do not hang up the long distance receiver until you have heard his message. Your Father desires to speak with you. He has some spiritual gift to impart. Give him the chance to make his immediate will known.

Second, be willing to act on the message God gives through the Holy Spirit!

You do not ooze into doing his will. You need to act. When light has come, the next step is to translate the guidance into significant action. In the commands of Jesus to his disciples to "go into all the world," he added, "Lo, I am with you!" "Go" and "Lo" stand together. When God made plain his will to the Lord Jesus in Gethsemane there was instant obedience. "Not my will, but thine!" God's part is to guide: our part is to follow the light when it comes. The Ethiopian eunuch or Cornelius or the apostle Paul would have been lost to the church of Christ if Philip or Peter or Ananias had refused to obey the prompting guidance of the Spirit. Spiritual miracles are possible when men are willing to obey God rather than men. Never forget that you may hold the key to the heart of a man whom God wants to transform. Communities are made up of single individuals. It is perilous to rebel against the clear commands of God. What to you may seem quite insignificant may be the means of a man's finding the Lord Jesus. Expect great things of God! Attempt great things for God! Pray daily not that you may have more of the Spirit! Pray that the Spirit may have more of you! The God of

* Northfield Young Women's Conference, 1925. Bible class, condensed.

all peace will guide you graciously into new and holy pathways.

### Keeping a Prayer Manual.

Secure a notbook that opens bookwise, or a looseleaf notebook. Keep a record of your daily requests, the objects, the individuals, for whom you pray. It will establish your faith in the efficacy of prayer to record what seems the obvious answer to continued intercession. Write down what seems the answer to your prayer on the same line as the object or individual for whom you pray. George Müller of Bristol in 65 years recorded more than 20,000 distinct answers to his prayers. There is no monopoly in this field. God is ready whenever men are ready to trust him implicitly. Begin now! Pray for one object and for one individual!

Arrange your notebook under four heads: daily requests (what I want God to do today), objects for intercession, individuals for whom to pray, God's guidance for today (what God wants me to do today).

Keep several pages free in which to copy striking verses that reveal God's power to answer prayer. Include the testimony of men who have learned the art of communion. Your prayer manual will come to contain evidence that cannot be controverted, that God really does hear and answer prayer.

This tangible evidence of his power is of immeasurable help in reassuring others of what God can do with a man completely consecrated to him. "So long as we are afraid of the things that seem impossible, so long God does not get his chance to show that he can and will carry us through."

### The Acid Test of Prayer.

"By praying prayer is proved. No argument establishes it apart from practice, while the practice renders argument unnecessary."

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### Fixed and Movable Anniversaries.

Lincoln's Birthday, Friday, Feb. 12.
Shrove Sunday, February 14.
Shrove Tuesday, February 16.
Ash Wednesday, February 17.
First Sunday in Lent, Feb. 21.
Washington's Birthday, Monday, Feb. 22.

### In Forthcoming Issues.

**March**—Bible Number.
**Reopen the Bible and Let It Speak!** by Dr. Robert E. Speer. (March)
**Ambassadors for Christ,** by Rev. Charles Inglis.
**Some Aspects of the Problem of Reading,** by Rev. H. Gordon Ross.
**Trophies of Grace,** by Dan Crawford, Congo Belge.
**The Gibraltar of the Moral Seas,** by Rev. Grady D. Feagan.
**Relieving Inward Tension,** and other addresses, by Rev. James Gordon Gilkey.
**Making Love Real,** and other Northfield addresses, by Rev. James Reid.
**"Jesus Went about Doing Good,"** and other Northfield addresses, by Dr. John A. Hutton.
**Psychology and Religion** (continued), by Rev. Prof. W. Fearon Halliday.
**The Bread of Life,** and other Northfield addresses, by Rev. Melvin E. Trotter.
**Some Creative Beliefs:** a series of Northfield addresses, by Dr. Harris E. Kirk.
**The Essentials of Christian Experience,** a series by Dr. John McDowell.
**Christ's Challenge to Youth,** by Dr. A. Ray Petty.
**And Others.**

### Voices of the Great Creator.

A series of devotional articles by Rev. Albert D. Belden of England, beginning in January:

**The Voice of the Mountain**—Aspiration.
**The Voice of the Valley**—Duty.
**The Voice of the Sea**—Adventure.
**The Voice of the Desert**—Solitude.
**The Voice of the Garden**—Beauty.
**The Voice of the City**—Fellowship.

## Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

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**RECEIPTS NOVEMBER 15 TO DECEMBER 15.**

Africa (Dan Crawford).
19499..$20 00 19526..$12 00 19530..$20 00

New Guinea (Rev. Charles W. Abel).
19506 ..... $ 1 05

### Northfield Silhouettes.

Sometime in the nineties a girl graduated from Northfield Seminary, and after a college course engaged in the task of building and keeping a home.

She had a daughter, and when it came time for her to go away to school she sent her to Northfield, assuming that her Alma Mater would do for her child what it had done for her.

The girl did not leave the issue long in doubt. Last summer she heard from her college board examinations that she had received honors in Latin, Greek and Mathematics, and "Very Good" in English, which means the high eighties. Northfield had been able to help the girl do her best all the time, and when the test came she was ready.

The reputation she has helped to build for Northfield in the college where she is a student,—one of the biggest women's colleges in the country,—repays what the teachers taught her. Her influence was felt in her life at Northfield. She was officer of her class three times, president once,—as her mother was before her,—a member of the Forum Society, and editor of the "Northfield Star." So unassuming is she that one never finds out from herself of any honor she has received. Not alone does she excel in scholarship, but she has proved her efficiency in domestic work as well as in studies.

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### The Possible Third, Matthew 18. 20.

"Two—OR THREE." Who is he?

Let us consult, in our perplexity, one of the fathers of the church! Let Clement of Alexandria tell us! "Who are the two or three gathered together in Christ's name, and in whose midst the Lord is? Is it not husband and wife AND CHILD?" To be sure!

In the days of love's young dream we say that two's company, three's none, but when God sends a little child into a home the early theory stands exploded, and three become company, and two become none for ever after. There is hope for Christianity so long as these three gather in his name, and he is in the midst of them. The family altar is the hub of the spiritual universe.

Every husband who does not daily enjoy the benediction of the "two or three" should straightway read the fragrant life story of Thomas Boston, and every wife whose domestic drudgeries and social niceties are not glorified by the blessing of the "two or three" should hasten to the nearest library for the life of Susanna Wesley. After he has read the tale of Thomas Boston, and after she has read the story of Susanna Wesley, not a word will be said. They will rise and look into each other's faces with a glance of perfect understanding, and a possible third will be brought in from a cot or from a kitchen, and that home will become the gate of heaven. They will meet together, and read together, and pray together, on that day and on every day that comes after it. And where those two—or three—gather together in his name, there he will be in the midst of them!—F. W. Boreham.

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### Northfield Summer Conferences, 1926.

PRELIMINARY ANNOUNCEMENT.

Young Women's Conference, June 15-23.
Woman's Interdenom. Home Mission Conference, July 6-13.
Conference for Women's Foreign Miss. Societies, July 13-21.
Conference of Religious Education, July 22-31.
General Conference of Christian Workers, July 31-Aug. 16.
Massachusetts Christian Endeavor Institute, August 16-23.

For further information regarding the purpose and character of these gatherings, courses of study, speakers and teachers, accommodations, etc., address: Ambert G. Moody, East Northfield, Mass.

### For the United States.

Almighty God, we make our earnest prayer that thou wilt keep the United States in thy holy protection: that thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government: to entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large: and finally that thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the divine author of our blessed religion, and without an humble imitation of whose example in these things we can never hope to be a happy nation! Grant our supplication, we beseech thee, through Jesus Christ our Lord! Amen.

—GEORGE WASHINGTON.

# OUR BOOK TABLE.

## Studies of Our Lord.

**Christ and His Companions: Famous Figures of the New Testament,** by William Jennings Bryan. Fleming H. Revell Co., New York. 244 pages. $1.50.

In 28 chapters Mr. Bryan comments upon the contacts of Christ with most of the personages in the Gospels, from Bethlehem to the Great Commission.

Each chapter is divided into short sections with subtitles, making still easier to read these portraitures drawn in Mr. Bryan's earnest and clear style.

**Five Portraits of Jesus (The),** by William McCallum Clow. George H. Doran Co., New York. 255 pages. $2.

In the preface Dr. Clow explains his attitude to the New Testament records, which he accepts as reliable testimony. He believes in the inspiration of man's spirit, not of the words of a book, and also in an inspiration of selection of the writings. The Gospels must be read in the light of the epistles. Only a believer can interpret a faith.

Dr. Clow sees five distinct portraits of Jesus. The first is the picture of him drawn by the synoptic writers. The second is the one drawn in the fourth Gospel. The third is that of the primitive church,—of men and women who had witnessed his resurrection and believed in him. The fourth is that revealed in the Pauline letters, the age which accepted the first three pictures, but had its own experience of the transcendent power of the Christ. The fifth is of the age with the forward look, the face set toward the future when Christ will be both priest and king: the concluding portrait of the New Testament.

**Jesus in the First Gospel,** by J. Alexander Findlay. George H. Doran Co., New York. 317 pages. $1.75.

The author is an English Wesleyan minister who holds the chair of New Testament Literature and Languages at Didsbury College, Manchester. When a seminary professor says, "It has long been my conviction that the Gospel according to Matthew is the loveliest as well as the most important book in the world," his volume ought to be worth reading.

And indeed he gets your attention from the first sentence. He sees five clearly marked sections in Matthew. The body of the book is an exposition—not too detailed or technical,—of the successive chapters, sometimes grouped according to their subject matter, in "an attempt to bring out some of the esthetic beauty that a commentary in a technical sense is apt to hide."

The chapter titles and other features in the book are decidedly fresh and striking.

**Jesus of Nazareth, His Life, Times, and Teaching,** by Joseph Klausner. Macmillan Co., New York. 434 pages. $4.50.

The question, What think ye of Christ? was first asked by a Jew of Jews. What the Jews say in response does not settle the question of Jesus, but is interesting, sometimes sadly so, to Christians. Of late the old insensate bitterness against Christ seems to be yielding, at least in certain circles of Hebrews, to an increasing appreciation of him. This book, by a leading Zionist and a thorough scholar, is intended for "Jewish Hebrew readers," who have the revived "Hebrew cultural outlook" on life. It is, the author claims, the first work in Hebrew prepared with neither satiric nor apologetic basis.

The aim is to show how Jesus was a product of his age, what was his contribution to Judaism, and what is his value to the Judaism of today. Full but critical use is made of Talmudic and Rabbinical sources. Dr. Klausner is concerned to give Hebrews a true idea of the historic Jesus, which shall be objective and scientific in every possible way, and in this task to proceed independently of Jewish and Christian dogma.

Perhaps he does not see that in such a study he could not logically proceed independently of Christianity, which is a living commentary upon the original premise of the Syrian Life, and he does not allow enough for the mystic element in religion, or for a Christian consciousness which carries with it its own proof.

In a discriminating preface, contributed by the translator, Dr. Herbert Danby, residentiary canon of St. George's Cathedral Church, Jerusalem, it is frankly said that in this book Christians will find much to dislike, but here for the first time is set out "a full range of what modern Jewish scholarship has to offer on the subject of the Jewish background of the Gospels." Hence this book supplements such a work as Edersheim's "Life and Times of Jesus the Messiah," than which it is far more critical.

The treatment is divided into eight Books, each of the nature of a short monograph, preceded by a list of the more important books on the subject, though in some instances better references to more standard books in other languages should have been substituted. This is a work of great learning, and Christian apologists cannot neglect it.

In his Introduction the author recalls an almost accidental remark of Voltaire with respect to a "great contradiction,"—that though Jesus was a Jew, his followers are not Jews. To Dr. Klausner Judaism and Christianity seem to be regarded as still

two distinct stems. The Christian view of course is that Judaism has fruited out in Christianity, and that "Christ" is the bigger side of "Jesus." But Dr. Klausner, while stating that Jesus is for the Jewish nation a great teacher of morality, and an artist in parable, will not admit that he is God. We hope and pray that the scales may sometime fall from his eyes, and that he may become a second Paul, bringing his countrymen of Jerusalem to the cross of Zion.—C. A. S. D.

### Biographical.

**Between Black and White: Autobiographical Sketches,** by Henry Hugh Proctor. Pilgrim Press, Boston. 189 pages, illustrated. $1.50.

"Between Black and White" is the remarkable story of a remarkable career. Dr. Proctor is one of the outstanding leaders of the colored people who have risen from obscurity, making all obstacles the steppingstones to success. From a backwoods cabin in Tennessee he has followed the gleam which led through education at Fisk and Yale, and through self-development, to notable service for his people and the kingdom of God. He has traveled all over the United States, and in Europe and the Holy Land. He was chaplain with the colored troops in France. This autobiography is a stirring, dramatic narrative, which shows but does not stress the struggle involved in the advancement of the Negro, and it clearly and fairly interprets the race problem. It reveals Dr. Proctor's irresistible good cheer, resolute purpose and constant faith.

**George C. Stebbins' Reminiscences and Gospel Hymn Stories,** with an Introduction by Charles H. Gabriel. Record of Christian Work, East Northfield, Mass. 327 pages, illustrated. $3 net.

Israel has always had its "sweet singers," and it is a happy thing when one or another of them lets us into the secret of his joy, and tells us how his song story has been received by the world. George C. Stebbins, the sole survivor of the noble band of evangelists led by D. L. Moody, went from a farm to fame. His book of reminiscences has put a new chapter into the history of evangelism, giving flavor and color to incidents old and new, and revealing much as to the inner life of the actors in that great cause (what would nowadays be called their "reactions,") and notably so of the inimitable Moody. Moody was no mechanical amplifier, but first of all and always a man, —and this book shows how human as well as spiritual he was, a delightful companion as well as stern prophet of repentance.

There is not a dull page in this volume, which is marked by a directness, simplicity, and genial Christian zeal, which may well serve as a model to other autobiographers. The hymns described are not treated as so many lifeless entities, but are associated vitally with their gifted authors. The value of the book is enhanced by fine portraits of a long line of evangelists and singers who well earned a place in the Moody and Sankey tradition. The type is large and clear, which will be a relief to weak or tired eyes, and the color of the binding is the blue of loyalty.

This is truly an inside story. So long as history is written at all, such records, by an agent at firsthand, of wonderfully regenerative moral movements ought to be sought and read by all students of things as they have been, for the sake of things as they ought to be.

God bless George C. Stebbins, who has set so many hearts singing the praises of the Lord we love!—C. A. S. D.

### For Pastors and Workers.

**Doran's Minister's Manual: A Study and Pulpit Guide for the Calendar Year,** edited by G. B. F. Hallock. George H. Doran Co., New York. 550 pages. $2 net.

Dr. Hallock is an old and artful hand at providing ready-made matter for Christian workers. In this book he lays out a menu for the pastor for all the 52 Sundays in the year, after the style of Sunday school lesson helps.

Here is the menu for New Year Sunday: Theme, A Daily Rate for Every Day. Suggested Scripture Reading, and Hymns. Salutation. Invocation Prayer. Sermon on 2 Kings 25. 30 (outline a page long). Seed Thoughts. Further Themes (4) for Development (1½ pages). Seed Texts to Grow Sermons (11). Choice Illustrations (5). Quotable Poetry (4). Stories to Tell, or Sermons to Children (3). International Sunday School Lesson. Nine pages in all, followed by two blank pages for "My Sermon Notes," which enable the pastor to assemble his own ideas and illustrations alongside Dr. Hallock's matter, and one blank page for "My Engagements for the Week."

The special Sundays of the year are signalized by appropriate topics. The matter is largely original.

Indexes give "Contents according to Subjects" and "Contents according to Sundays."

The Sunday school lessons are for 1926, but all the rest of the matter is as good one year as another, so that the volume is of permanent value.

Why didn't somebody think of this idea long ago!

**Faith of a Worker (The),** by L. P. Jacks. George H. Doran Co., New York. 128 pages. $1.25.

Dr. Jacks is among the most vigorous English thinkers and writers on the relation of religion to life. Here he challenges civilization as a great mechanism in which the

personality of the individual is lost in the aimless fermentation of the mass.

There are nine chapters, all incisive in thought and expression.

Dr. William L. Stidger.

**Finding God in Books,** by William L. Stidger. George H. Doran Co., New York. 240 pages. $1.75.

Dr. Stidger's answer to requests for "more dramatic book sermons" is this effective volume containing 14 sermons on carefully selected books. They vary in substance and style, and are not all on new books. Fiction, poetry and serious prose are represented. Purpose and vision are evident in each message, and the dramatic method of presentation brings the contrast between spiritual and material outlooks into vivid relief.

Dr. Stidger certainly knows how to utilize this homiletical method in sermonizing. He has been doing it for five years on Sunday evenings, he says, with few exceptions. The sermons are thoroughly Biblical, even though the texts are not.

**Gospel Object Book (The): A Handbook on Object Teaching for Ministers, Teachers of Children and Adults,** by Clarence H. Woolston. W. P. Blessing Co., Chicago. 67 pages, illustrated. 50 cents.

A most helpful little book, giving 27 of Dr. Woolston's efficient object talks to children. The objects in each talk are mentioned, then follow instructions how to use them, what lessons to deduce from them. There are also three chapters addressed to the minister or teacher upon requirements for success in addressing children.

**In Christ's Stead: Warrack Lectures on Preaching for 1925,** by Arthur John Gossip. George H. Doran Co., New York. 246 pages. $2.

Lectures delivered to the students of the United Free seminaries of Scotland.

Mr. Gossip throws his matter into five chapters: The Preacher in the Modern World, The Bases of Preaching, The Object and the Making of the Sermon, and Some Signposts and Danger Signals.

The lectures are well spoken of. Mr. Gossip is a successful preacher.

**Make Your Church Attractive,** by Charles H. Richards. Pilgrim Press, Boston. 136 pages.

We are told that Dr. Richards recently died at the age of 85. You would never sense it from this book, which is alive with the alertness and movement of youth.

The points he discusses are organization, the preacher, music, the building, the service, the reading of Scripture. He gives sound advice on everything he touches upon. All along you feel that he is saying the right thing in the right way. Everything is helpful.

**Our Children,** by Catherine Booth-Clibborn. George H. Doran Co., New York. 148 pages. $1 net.

From the fund of her own experience as the mother of five sons and five daughters, all now of age, and of her natural sympathy and insight in dealing with children, the daughter of General Booth gives the principles which guided her in training her family.

The book is for Christian parents, for those who want their children not alone to become strong physically and socially, but to keep near to God.

A liberal number of illustrative incidents dramatize for the reader right and wrong methods of approach. A frank, wholesome Christian tone permeates the book.

The author writes "Who can estimate the value of a child?" Her book helps parents, ministers, teachers, and those who even remotely come in touch with youth, to encourage a child's worthy development.

The book is the first of a series which will comprise "Love and Marriage" and "Marriage and Motherhood."

**Religion in Country Life: Proceedings of the Seventh National Country Life Conference, Columbus, Ohio, 1924.** University of Chicago Press, Chicago. 216 pages, illustrated.

A rather novel volume, which will be nuts to efficiency experts and the like. It devotes some space to conference details and to business of the American Country Life Association, which fathered the Columbus conference, but the bulk of the book is a report of addresses, discussions, reports of committees, surveys, and what not, all full of ideas and suggestions and facts.

An Appendix gives something the present reviewer has never seen before, to wit, "Results of Tests of Opinions on Religion in Country Life." The folks present at the opening session were asked to express themselves on certain matters, and at the close of the conference their opinions were sought for again on the same matters. The plan seems to have been a fizzle as to numbers, but the few papers secured were classified and analyzed and listed and per-

cented, etc.,—quite out of proportion to the value of the results, we should say.

**Right Living: A Discussion Course for Girls and Boys,** by Maurice J. Neuberg. University of Chicago Press, Chicago. 224 pages. $1.25.

Here is something new and original and good.

There are 26 lessons, each divided into two parts. First, "Life Situations," two or three brief stories of everyday experiences of boys and girls. Three questions are appended to each story, also references from the Bible and from general literature to read. Secondly, "What to Do," a page or two of directions and suggestions arising out of the above stories, also "Stories You Will Enjoy" from general literature, and a Prayer. Two blank pages are for answers to the questions and "What to Do."

The author presents these three thousand or so life-situations in a vocabulary that young people will read and understand. They cannot but be interested and made to think.

A Teacher's Manual to accompany this book is also available.

**Singing Games and Drills for Rural Schools, Playground Workers, and Teachers,** prepared by Chester Geppert Marsh. A. S. Barnes and Co., New York. 162 pages, illustrated. $2.

Surely a godsend to anyone—teacher or parent,—who has to suggest and direct the recreation of children! The author is director of the Recreation Commission of Westchester County, N. Y.

The book provides a recreational program of over a hundred singing and running games, over 50 action stories, and numerous calisthenic drills, calculated to be of help in rural schools and other places where there is no system of physical education. The musical score of the singing games is given, and there are pictures to show correct posture, etc. May pole dances and other special stunts are also described.

Fun and exercise, physical training and mental quickening, will be enjoyed by children fortunate enough to be put through the suggestions in this book.

**Social Pathology,** by Stuart Alfred Queen and Delbert Martin Mann. Thomas Y. Crowell Co., New York. 690 pages. $3.50 net.

The authors of this book—professors in the University of Kansas,—have made a serious attempt to deal with the ills of society scientifically and objectively, rather than sentimentally or theologically. They do not give a "systematic" treatment of the subject, but approach it as case-workers confronted by concrete situations challenging attention and seemingly defying solution. The aim is not exhaustively to explain the causes of the occurrence of these evils, but to initiate close critical contacts with their phenomena. There is much action in this book, for it presents story after story from the modern world of people whose scheme of life has broken down, who do not get on well with their fellows, and who have lost their way, if ever indeed they have found it.

The first chapter supplies an interesting discussion of the various approaches—theological, biological, psychological economic and sociological,—to an understanding of human ills. The assumption underlying all the discussion is that in order to cure or prevent social ills we must know the actual situations, not remaining content with vague descriptions such as "character defects," but analyzing the factors with scientific dispassionateness and precision.

The book is divided into four main divisions, Part I dealing with Family Disorganization and Personal Demoralization, Part II with Economic Aspects of Social Disorganization, Part III with Health Aspects of these conditions, while in Part IV some suggestions—which might be longer,—are offered on Social Reorganization and the Remaking of Personality. Special subtopics of interest are the "problem" child, widowhood, divorce, unemployment, child labor, accidents (?), disablement, vagrancy, mental disease, alcoholism, drug addiction, and the relation of politics to social pathology.

The chapter treating of the social evil is very trenchant, and will excite further and more careful study of this disgraceful situation, for which men are more to blame than the women, though it would be difficult to exceed some of the latter for deviltry. The chapter on homeless men (of whom there are in Chicago, at any one time, from 40,000 to 50,000,) appeals greatly to the reader's sympathies.

Among the apt phrases sprinkled through the text are such expressions as "Hobohemia,"—that part of a city that is frequented by unattached men; "Seven P. M."—a study of the effects of fatigue.

The conclusion is that a solution of social problems is to be found not only in the remaking of personality, but also through a reorganization of economic programs, health and educational enterprises, and the remaking of public opinion. All this does not discount the appeals of the cross, but, revealing the ravages of sin, shows how best the grace of religion may be applied to social situations in modern life.

A Christian worker should use the case method which this timely book conspicuously illustrates.—C. A. S. D.

**Social Problems of Today,** by Samuel Grove Dow and Edgar B. Wesley. Thomas Y. Crowell Co., New York. 337 pages, illustrated. $2 net.

The Preface says that there are textbooks on sociology designed for use in colleges,

but the multitude of high school pupils never get to college. Hence this book to meet the need of high schools and other secondary institutions.

Geographical environment, heredity, migration and immigration, are dealt with, then the problems of the Negro, the family, industry, children and women in industry, poverty, crime, and defectives. A closing chapter defines Progress, and asks if we are progressing.

The matter is divided into short sections with subtitles, textbook style, and "Study Questions," "Report Topics," and "Reading References" are appended to each chapter.

The illustrations are quite numerous and good, being from photos of actual conditions.

Prof. Dow is head of the Department of Sociology, University of Denver, and Prof. Wesley head of the Social Science Department, University City (Mo.) High School.

**You Can Learn to Teach,** by Margaret Slattery. Pilgrim Press, Boston. 223 pages. $1.35.

An excellent book dealing with the elemental preparation of the teacher of religious or so-called secular courses. It is not profound, technical, or systematic, but it gets in under the skin of the general subject, and keeps in touch sufficiently with modern psychology. There is not enough to it to serve as a basic text in a college or normal course, but it serves an important purpose in gripping the attention of listless, dull or confused readers, and giving them an impulse to control others through the mastery of themselves.

The discussion breaks apart into two main divisions, You and Your Pupil.

Through her talks and books Miss Slattery has become one of the most influential religious leaders of the day. Beginning as a teacher in a Massachusetts Normal School she has perfected the art of popular interpretation of the various knowledges, particularly religious truth, which youth should know. This book is an outgrowth or consummation of the "Talks to the Training Class" which first drew attention to Miss Slattery's talents as a teacher-at-large. Best of all, in her lucid way she generally helps the reader to discover the laws that underlie educational methods.

The book, while clearly printed and tastefully bound, is marred by frequent use of italics, and (worse) occasional double-caps. An author who writes as clearly as does Miss Slattery might trust the readers to put in the emphases for themselves.—C. A. S. D.

## Psychological.

**New Psychology and the Christian Faith (The),** by Frederic C. Spurr. Fleming H. Revell Co., New York. 190 pages. $1.50.

Man is old, but psychologies are new. While Aristotle wrote a "Treatise on the Soul," and Paul had some things to say regarding flesh and spirit, the revelations of biology and the developments of physics, together with the study of pathological phases of mind, have thrown new light on many ancient problems, and we like to think that nowadays we know better than did our fathers "what is man." It is regrettable, however, that many have sought to find in the fresh restatements weapons to use against the Christian faith.

In this meaty little book, the first six chapters of which were delivered as lectures to ministers at Northfield, Mr. Spurr, a Baptist clergyman of Birmingham in England, fairly weighs, and, with a style that here and there coruscates, analyzes the postulates of modern psychology, and shows, we think conclusively, that anything thus far told us by investigators in that line (when its elements of fancy are eliminated and a residuum of fact remains,) is entirely compatible with a Christian view of man as a recipient of divine grace. The new psychology is considered in its relation specifically to Christian experience, spiritual power, sin, salvation, conversion, belief, temperament, and the child life. The centrality of Jesus Christ is emphasized as a structural principle in that society in which perfect human fellowship will be realized.

The book, which is of course only an outline, will be helpful not only in confirming wavering faiths, but also in steering gullible good people away from the too prevalent psychologic quackery which deals more with vocabulary than with solid science.—C. A. S. D.

**Business Power through Psychology,** by Edgar James Swift. Charles Scribner's Sons, New York. 397 pages. $3.

A solid book by a trained psychologist (of Washington University), who has made a specialty of the applications of psychological principles to business relations and affairs.

Its real subject is men, and how to deal with them. "On its mechanical side," says the Preface, "industrial efficiency has had a remarkable development, but it has failed to capitalize human nature." Dr. Swift eschews physiognomy, phrenology, memory cures and other quack offerings, also vague shibboleths of obscure "new psychologies," and scientifically closes in with the topics the Psychology of Salesmanship, Creative Salesmanship, the Strategy of Salesmanship, the Tactics of Salesmanship, Selecting Salesmen, the Psychology of Personnel Management, Thinking as an Asset in Business, the Psychology of Managing Men, the Psychology of Leadership, concluding with Mental Efficiency, and saying all this for the sake of business power.

Assuming honest dealing as a basic principle, salesmanship is recognized as a great

game,—an interplay of forces between the salesman and the prospect. In this contest securing attention, arousing interest, creating desire and forcing decision and action are psychological problems. The two chapters on creative salesmanship and its strategy are particularly suggestive. Sage advice, interspersed with warnings against impostors, is provided in the section on managing men.

Professor Swift is an incisive writer as well as expert psychologist, and his book is as readable as it is insightful into the minds of men and the methods of commercialism. It is a real contribution to the general subject.—C. A. S. D.

**Psychology and the Church.** Macmillan Co., New York. 203 pages. $1.50.

The claim made in behalf of this timely book by its authors is the modest one that while psychology has its limitations, and will not solve problems which are the natural province of philosophy and theology, various viewpoints here presented will be helpful to religious workers instrumentally in influencing the minds and hearts of men. It is well said that if the industrialists and advertisers are exploiting psychology the church should awaken to its opportunities and apply helpfully the scientific findings of a true psychology to projects of evangelism and of social service.

Dr. W. R. Matthews treats of "The Psychological Standpoint, and Its Limitations," L. W. Grensted of "The Progress and Present Position of the Study of Psychology," Dr. H. M. Relton of "The Psychology of Prayer and Religious Experience," Dr. O. Hardman (the general editor) of "The Psychology of Moral Development," and J. A. Hadfield and Dr. L. F. Browne of "The Psychology of Spiritual Healing." Perhaps the most interesting chapters are those on prayer and on spiritual healing. The treatment of both these topics is sane, as well as suggestive.

The book is written in the direct unvarnished, untechnical style that is characteristic of British writers on psychology.—C. A. S. D.

### For and About Young Women.

**Ruth Talks It Over,** by Junius Vincent. Macmillan Co., New York. 130 pages. $1.50.

The author's name is a pseudonym (adopted in order to conceal his identity), and so is "Ruth," for the book is based upon a large amount of data gained firsthand from men and women in various walks of life. It is a discussion of woman as she is today in her beliefs and habits and practices, with something of the masculine viewpoint on the same.

Separate chapters deal with the amorous relations of girls with men, "You are not so good as your mother, but you are a lot more interesting," the repression of emotions, the use of tobacco, the American woman, etc. The older person is sympathetic and far seeing in his appraisal of the views and conduct of the new era woman.

**Mothers and Daughters,** by Jessica G. Cosgrave. George H. Doran Co., New York. 118 pages. $1.50 net.

In the course of her long career as founder and head of the Finch School, New York City, Mrs. Cosgrave has observed thousands of girls. Moreover, she herself is the mother of a daughter, whom she has watched through school, college, a vocation, and marriage.

In these straightforward talks she not only criticizes the tendencies of this age of movies, automobiles and jazz, but she suggests wise solutions of these problems, champions the modern girl. A student of the new psychology, she believes in the preservation of certain established standards, nor does she absolve the indulgent mother if the daughter runs wild.

With clarity and power she discusses such themes as personality and character, honor and responsibility, religion, vocational training, romantic love, the relation of father and daughter. Knowing well the difficulties of an age of materialism, she stresses the spiritual side of life; but in no case does she ignore practical working values.

"I have been young, and now am old, and never have I seen the product of a good mother and a good school turn out anything but a fine woman."

### Sermons and Essays.

**Best Sermons, 1925,** edited by Joseph Fort Newton. Harcourt, Brace and Co., New York. 337 pages. $2.50.

This second volume of "Best Sermons" by American preachers is less true to its title (the title itself is ambiguous and impossible,) than the first volume in the sense that the object has evidently been to introduce a new set of men, coming in some cases from the Romanist, Unitarian, Swedenborgian, and possibly other camps than the evangelical Protestant denominations. Many of the preachers are not nationally known, which does not mean that their matter is not good. There are 21 sermons by as many men. In his introduction Dr. Newton says he read hundreds of sermons in order to make the selection: and not one of the sermons was expository.

**Child in the Temple (The): Junior Sermons for Special Days,** by Marion Gerard Gosselink. George H. Doran Co., New York. 164 pages. $1.50.

Fifty-two fine textual sermons to children, covering the whole year and emphasizing whenever appropriate the principal days of the church, as also the patriotic holidays,

and such occasions as All Fools' Day (Deceit), Arbor Day (Trees), Mother's Day, May Day (Flowers), Opening of School.

The addresses are simple and direct and religious.

**Christ's Soul-Searching Parables: Evangelistic Sermons on the Parables of Jesus,** by Louis Albert Banks. Fleming H. Revell Co., New York. 187 pages. $1.50.

We don't think of anything new to say about this well known preacher, or his style and matter. There are 14 chapters, some of which cover more than one parable.

**Communion Addresses by Representative Preachers,** edited by Frederick J. North. George H. Doran Co., New York. 192 pages. $1.75 net.

Twelve addresses by English and Scottish preachers of different denominations, in the best British style, and opening up many aspects of the general theme. Most of the preachers are well known in this country.

**Cyclopedia of Sermon Outlines for Special Days and Occasions,** compiled and edited by G. B. F. Hallock. George H. Doran Co., New York. 325 pages. $3.

The plan is to give a number of texts and themes for the given occasion, then a number of sermon outlines by the author himself and others. In addition to the usual outstanding days and seasons in the civil and church calendar there is matter for Arbor Day, commencement and vacation, Prison Sunday, Good Citizenship and Election Days, and many more. There are said to be over 1500 texts and themes in all.

The book is for ministers and others who have to make addresses. It certainly is a big pool to fish in.

**Daring of Jesus (The),** by Ashley Chappell. George H. Doran Co., New York. 148 pages. $1.60.

Twelve textual and Biblical sermons by the pastor of a Methodist church (South) in Asheville, N. Car. His style is earnest and graphic. The title sermon is based on Matthew 16. 18.

**Everlasting Salvation: Gospel Addresses,** by Charles Forbes Taylor. Fleming H. Revell Co., New York. 128 pages. $1.

Eight direct, forceful and easy-to-read evangelistic addresses, with further chapters on "The Relation of the Movies to the American Home" and "What is Patriotism?"

**Inescapable Christ (The),** by Walter Russell Bowie. Charles Scribner's Sons, New York. 206 pages. $1.50.

The rector of Grace Protestant Episcopal Church, New York, has the faculty of putting personal conviction into his writings. He believes that the reality that is in Jesus Christ cannot be outdistanced or denied by men and women in everyday life. His purpose is to ask others, Do you not hear the feet of the inescapable Christ too?

There are nine chapters, of which four exalt Christ in certain aspects, and the others relate men to him.

**Later Evangelistic Sermons,** by William Edward Biederwolf. Bible Institute Colportage Association, Chicago. 125 pages. 25 and 75 cents.

Eleven direct evangelistic sermons, now printed for the first time. Most of them were delivered during a recent campaign in Chicago.

Dr. Biederwolf is one of the most thoughtful and Biblical and experienced of living evangelists.

A volume of straight evangelistic sermons is rather rare.

**Measure of a Man (The),** by Arthur W. Spalding. George H. Doran Co., New York. 161 pages. $1.50 net.

Under a number of interesting headings Mr. Spalding discusses essentials of real character in growth from youth to manhood, indicating the problems boys have to meet, the questions they so often hesitate to ask, and helping to give them a broad, sane outlook on life.

The understanding and friendly tone of these lectures made them so popular that the boys requested their publication.

**On the Mark: Getting a Fair Start in the Race of Life,** by Wade C. Smith. Fleming H. Revell Co., New York. 159 pages. $1.25.

Fifty short chapters on character-building subjects for older boys and young men. Each chapter begins, "Say, Fellows!" and is of the chummy type. They are based on weekly articles in the "Sunday School Times," but thank goodness, we are spared the pictures!

At the end of each chapter is a Scripture reference which it illuminates.

**Patrimony of Life (The), and Other Sermons,** by Hobart D. McKeehan. Fleming H. Revell Co., New York. 137 pages. $1.25.

Dr. J. Fort Newton refers to the author in the Introduction as "one of the outstanding young preachers of our day." Two of the sermons were preached in Beecher's old church in Brooklyn. There are nine textual sermons in all.

The author's Preface is naïve, and his personality is impressed upon his discourses.

**Sermons on Old Testament Characters,** by Clovis G. Chappell. George H. Doran Co., New York. 170 pages. $1.60.

Bright sermons on 16 O. T. Characters,

including among the less hackneyed "The Mayor's Wife—Lot's Wife," "The Ox Driver—Shamgar," "The Easy Mark—Eli," "The Self-made Fool—Saul," "The Laughing Fool—The Mocker."

**Standing Up to Life,** by Frederick A. Atkins. Fleming H. Revell Co., New York. 155 pages. $1.25.

Mr. Atkins of London is an experienced editor and writer: he knows what will go. These 16 essays on themes such as "Putting First Things First," "Having a Sense of Humor," "Taking Oneself Too Seriously," "Serviceable Saints," are intended to impress upon the world the necessity of turning to Christ and following his way of living: not just assenting to it and going one's own way.

There are many good quotations and anecdotes sprinkled through the essays.

**Weekday Sermons in King's Chapel,** edited by Harold E. B. Speight. Macmillan Co., New York. 184 pages. $1.75.

Our readers doubtless know of the noon weekday services that have been held in King's Chapel, Boston, for the past couple of winters: a Unitarian church on one of Boston's busiest downtown corners. The most prominent American preachers of various denominations and visitors from abroad were sought for addresses from week to week.

This volume contains 18 of those sermons: a representative collection.

### Of Missionary Interest.

**Arnot of Africa,** by Nigel B. M. Graham. **Moffatt of Africa,** by Norman J. Davidson.

Each book has 59 pages, illustrated, with decorated cover in colors. They are published by George H. Doran Co., New York, at 65 cents net, in Doran's Missionary Lives for Children.

Arnot and Moffatt were pioneers of last century who lived heroic lives among the natives of Africa. Both faced dangers of all kinds. Their work abides, and the story of it makes thrilling reading.

**Missions and World Problems: A Syllabus of Questions for Use by Discussion Classes.** Association Press, New York. 135 pages.

Issued under authority of the National Conference on the Christian Way of Life, of which E. C. Carter is secretary. He says:

"This syllabus was prepared at the request of two groups: first, friends of missions who desire to encourage frank thought about the issues involved in the missionary enterprise to people of another race; second, a number who wish to understand better the function of missions in modern international relations. The preparation of the book has sent us to the authors who are writing about those friction-points in international contacts where there is a smell of something burning. These writers bring vividly before us the meaning for human relationships of definite problems, such as the growth of factories in Shanghai, forced labor in Kenya, and the opium traffic in Canton."

The plan of the book is—a number of questions on the points at issue, followed by a number of up-to-date quotations bearing on these issues. So the matter is original and stimulating.

**Never Again, and Other Stories.** Everyland Publishing Co., West Medford, Mass. 200 pages. $1.50.

Volume I of "Everyland Stories of World Friendship": in other words, a bouquet of eight stories reprinted from the monthly magazine for children, "Everyland." The book gets its title from the first story, over 60 pages long, by Miss Applegarth, which is a plea for a warless world: for war is the antithesis of world friendship.

The stories have proved their appeal and value in magazine form, and it is hoped they will extend their influence in book form.

**Ventures in Inter-American Friendship,** by Samuel Guy Inman. Missionary Education Movement, New York. 144 pages. 50 cents.

A short book for discussion groups, beginning with the Montevideo conference and surveying political and economic as well as religious relations in all South America. The writings and speeches of Latin American leaders are often quoted.

### Various Themes.

**American Peace Policy (An),** by Kirby Page. George H. Doran Co., New York. 96 pages. 15 cents and $1.

Kirby Page is the author of considerable constructive literature on the international situation and methods of abolishing war. His books and pamphlets have had unusual circulation.

Here is a practical summary of the present situation, with its fears and hopes for the future and its new-born organizations working toward international settlement of threatening problems.

"We Must Outlaw War" is the author's slogan, indicating his agreement with Mr. Hoover's prophecy that another conflict might well be the "cemetery of civilization." He gives practical programs that should be of great assistance to statesmen, students, and plain citizens.

An impartial outline of the work of the Hague Tribunal, the Permanent Court of International Justice, the League of Nations, and the International Labor Organization reveals their achievements and limitations.

**Education of Negro Ministers (The),** by W. A. Daniel. George H. Doran Co., New York. 187 pages. $1.50 net.

This book does for Negro seminaries what Dr. Kelly's "Theological Education in America" did for white seminaries and theologues a year ago. It is the same sort of expert survey of the origin, development, administrative and educational qualities of the schools, and of the students themselves. There is also a batch of "Recommendations," and full data of 52 departments and schools of theology.

We wish some one would give us $75 to send a copy of the RECORD to each of these schools for a year!

**Elements of Pep (The): A Talk on Health and Efficiency,** by William S. Sadler. American Health Book Concern, Chicago. 142 pages. $1.50.

A sure enough peppy book, giving concisely the essentials of health and efficiency as regards food, temperament, self-expression, etc.

The author is a medical man who talks to business organizations and other groups on the requisites of healthful living and efficient working. We can quite believe that people would sit up while he was delivering this lecture. As printed, it is divided into sections and subsections. An Appendix gives the caloric value of foods. Correct medical knowledge is conveyed throughout in a popular—one might almost say—slangy vocabulary.

**Faith, the Falsity, the Failure of Christian Science (The),** by Woodbridge Riley, Frederick W. Peabody, and Charles E. Humiston. Fleming H. Revell Co., New York. 408 pages. $3.50.

The most searching, acid exposé of the pretensions of Christian Science that has yet been printed. The three men responsible for it stand high in their respective professions.

Dr. Riley, a psychologist, after a most careful analysis of sources, shows precisely where Mary Baker Eddy derived every feature of her religious and therapeutic systems. Mr. Peabody, a Boston lawyer, demonstrates her complete unveracity, her avarice, her insane grasping for power, and furnishes irrefutable evidence that the present government of the cult zealously emulates the founder. Dr. Humiston, a medical man, has gathered from a nation-wide questionnaire numerous cases showing the tragic results of Christian Science treatment of helpless adults and still more helpless children, some too horrible to put in print.

The book is a religious, moral and medical indictment of Eddyism and its claims. But we notice in the papers that Christian Science authorities say it is full of inaccuracies.

**Great Masquerade (The): An Historical Survey of the Roman Hierarchy,** by Frank C. Raynor. Morgan and Scott, London. 272 pages. 6/— net.

An interesting and valuable book. Perhaps an American reader will not feel the timeliness of it so keenly as an English reader, for in England and Europe since the war the Roman church has lifted up her head and thrown out her tentacles in a way of which we are not so conscious over here. But we need to know facts, and to be forewarned.

The author sees in the centuries of the Christian era a struggle for freedom of the mind and spirit from hierarchical and institutional tendencies and forces. He writes with the charm of a novelist and the accuracy of a historian. The glow and purity of primitive Christianity were soon lost. Materialism and external manifestations dominated the reality of faith. The priest emerged, and soon the hierarchy and the church became crystallized and took their place upon the stage of history. Yes, there were true saints even in the darkness, and the Renaissance freed men's minds, and the Reformation completed the struggle for freedom.

The book is not marred by bitterness or bigotry,—rather there is a spiritual comprehension of the whole subject which culminates in the Epilogue in a call to enthrone Christ today in heart and life.

**Golden Mirage (The): A Romance of the Great Southwest,** by Merton L. Harris. Fleming H. Revell Co., New York. 272 pages. $2.

A story of a new oilfield in central Texas, with the lure of speculative wealth, the intrigues of capital, the mushroom growth of sin and vice, the struggle of man against man.

The hero is a young lawyer who wants to get rich. The girl who furnishes the other side in the love story is daughter of a settler who will not sell out too easily. There are one or two other fine characters, and the story ends well.

**Hymn Stories,** by Elizabeth Colson. Pilgrim Press, Boston. 87 pages, illustrated. $1.25.

A year of worship programs, built around the stories of 12 hymns, for the junior department in the church school.

The purpose is to create fresh and lasting interest and feeling in the hymn singing of youth. As the book is arranged, there is material for a short period of hymn study every week in the year, and at certain seasons such as Christmas and Easter, programs or services are planned for the school as a whole, often including the congregation. To illustrate: the hymn for October is "We Plough the Fields," and the story is entitled, "Seedtime and Harvest."

For May the hymn is "Fairest Lord Jesus," and the story "Loyalty."

This material will enrich the thought of older people, and may well have a place in any program whenever there is congregational singing, in meetings of young people, and at midweek services.

**Music in Work and Worship,** by Edmund S. Lorenz. Fleming H. Revell Co., New York. 385 pages. $3.

Designed to be used as a textbook for classroom work, or it can be read by any one interested in promoting church music.

Every phase of music in connection with worship in the evangelical church is splendidly dealt with, and many helpful suggestions and methods of improving the service are given.

Each chapter is followed by Review Questions, which bring out the points in the text. A complete Index and a Glossary of Musical Terms make the book quite self-explanatory.—I. J. L.

**War Abolition: The Convictions of a Business Man,** by Harry P. Gibson. Robson and Adee, Schenectady, N. Y. 192 pages. $2.

A courageous and plain-spoken book, covering in 18 chapters the main reasons and tendencies that provoke war. The author's aim is to inspire more faith in the possibility of world peace. He even goes so far as to print a Plan to Achieve and Preserve Peace.

**Wonder of Life (The),** by Joel Blau. Macmillan Co., New York. 229 pages. $2.

From the Foreword we judge the author is a Hebrew. He gives 52 chapters of the nature of essays, usually each four pages long. An O. T. text heads each chapter and gives a cue to its contents. They are not sermons, but original musings or meditations, with hardly a single direct quotation from others. The title is derived from the first chapter, which is based on Psalm 139. 14.

**Wooing of Rebekah (The), and Other Bible Plays,** by Rosamond Kimball. Charles Scribner's Sons, New York. 268 pages, illustrated. $2.50.

One of the largest and best collections of dramatized Bible stories we have seen. Indeed, they are mostly the Bible text put without change into the mouths of persons who represent the speakers in the Bible story. Occasionally new dialogue is introduced, and new characters. But it is about as near as one can go in transferring the Bible from the pages of a book to living flesh and blood. Rebekah, Jacob, Joseph, Moses, Ruth, Samuel, David and Jonathan, Elijah and Elisha, the Prodigal Son, the Nativity and the Resurrection furnish themes for the various plays.

An extended Introduction gives arguments and suggestions for acting. Eight full-page reproductions of photos show how the plays have been acted.

**World Court (The),** by Antonio Sanchez de Bustamante; translated by Elizabeth F. Read. Macmillan Co., New York. 379 pages. $3.

The American Foundation, which maintains the American Peace Award founded by Edward Bok, is responsible for this volume. The author is a judge of the Permanent Court of International Justice, a member of the Permanent Court of Arbitration at The Hague, and holds other high honors and positions as a jurist. For many years he has been closely in touch with the development of principles of arbitration and law as methods for settling international disputes. Hence he is well qualified to aid readers in understanding the World Court in its true perspective.

Judge Bustamante tells of historical antecedents of the court as far back as in Greek and Roman law. He outlines all the theories and projects ever proposed by statesmen and writers of many nations. He summarizes collective proposals for peace and good will in recent years. About 30 pages are given to the Hague Peace Conferences of 1899 and 1907, and 10 pages to the Central America Court of Justice. The Paris conference and the Treaty of Versailles are dealt with in fair detail, and the League of Nations. About 200 pages follow on the Permanent Court.

The volume is thus an authentic compendium of all that is on record regarding the Court.

**The Teaching Church: A Discussion Course for Adults,** by Benjamin S. Winchester and Erwin L. Shaver. Pilgrim Press, Boston. 95 pages. 35 cents.

Lessons for group discussion for three months,—that is, 13 sessions,—of subjects such as the value, purpose, support, improvement of the church school.

We just wonder if folks would not learn more by going to work instead of discussing it for three months.

**Is Romanism in the Bible?** by Rev. Stephen L. Testa, 962 Bedford Avenue, Brooklyn. 19 pages. 15 cents.

The author offers $10 each, or $1000 in all, for answers to 100 questions concerning the church, Peter, the pope, priests, the mass, the host, the Virgin Mary, saints, purgatory, good works, prayer, baptism, and the Holy Scriptures. It is a striking way to phrase objections to the Roman Catholic system and practices. Some "Notes" volunteer information on various topics.

**Lecture on the Virgin Birth and Divinity of Jesus the Christ,** by Elmer E. Franke, 573 West 181st Street, New York. 50 pages. 25 cents.

A controversial address which takes points raised against the virgin birth and tries to demolish them. A good deal of ground is covered.

ALSO RECEIVED.

**Goodwill among Men: A Christmas Service for All the Church,** by Marshall N. Goold. Pilgrim Press, Boston. 18 pages. 8 cents.

Simple and human in its appeal, and built on the angel's song, "Peace on earth, etc." So arranged that the congregation shares in the service. Elaborate setting is not required: one rehearsal will be enough.

The author is a prize dramatist, and author of several novels.

EVANGEL BOOKLETS.

Recent additions to this series, which is published by the Bible Institute Colportage Association, 826 North LaSalle Street, Chicago, at 10 cents each, include:

**Bryan's Last Word on Evolution: His Posthumous Speech.** 32 pages.

**Forethought in Creation,** by W. Bell Dawson. Comments supporting and explaining the Genesis account of creation. 31 pages.

**Why I Do Not Believe in the Organic Evolutionary Hypothesis,** by James Edward Congdon. A lecture used in discussion with liberal ministers and others in Kansas City, and broadcasted by radio by request. 31 pages.

**Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.**

# THE MESSAGE OF THE GOSPEL ACCORDING TO JOHN.

## INTERNATIONAL SUNDAY SCHOOL LESSONS.

### February 7. Jesus Heals and Saves a Blind Man.

**John 9. Lesson portion, 1-9, 24, 25, 35-38.**

John must have thought this an important episode, he goes into it in such detail and gives so much space to it. Indeed it is important, for it is a case of assurance and testimony based upon experience in both the physical and spiritual realms.

Individualize and act out the different characters,—our Lord, the blind man, the disciples, the neighbors, the Pharisees, the parents.

That the episode has a spiritual meaning, as the lesson title implies, is evident from verses 3-5 and 39-41. The blind man is a type of the sinner blind in sin. Jesus opens the eyes of the soul, and translates him out of darkness into his marvelous light.

*The discussion, 1-5.*

The story opens with a rather heartless discussion. The disciples believed in the prevailing Jewish opinion that all suffering was the result of sin. The point they sought information about was whether in this case the man himself was to blame, or was he suffering for his parents' sin?

Our Lord in reply said nothing about the origin of suffering, but about the purpose of it in this case,—to illustrate what God can do. Suffering calls urgently for action in the name of a loving Father. Every one has responsibility and opportunity. And so our Lord proceeds to help this man.

*The miracle, 6, 7.*

The method was unique. There was no virtue in the clay or in the water. Perhaps our Lord's idea was to appeal to the sense of touch to awaken faith in one who lacked the means of sight. And the man's faith in Jesus prompted his instant obedience, with the never-failing result of obedience,—he came seeing.

"Luke says Siloam stands for Sent. He who sent the Christ sent the streamlet. Each was doing the Father's will. And as the man bathed his clay-clogged eyes in the water, may we not understand that all of us may bathe our vision in his power and grace who is the Sent of God?"—Dr. F. B. Meyer.

*The testimony of the man's changed life, 8, 9.*

Having his eyesight made such a change in the man's face and actions that his neighbors and others hardly recognized him.

Salvation ought to change every one's countenance and conduct.

To the testimony of his life he now adds the testimony of his lips, for his neighbors (10-12) and the Pharisees (13-34) begin to question him. He has only one answer for them in the face of difficulty and opposition,—whereas he was formerly blind, now he sees.

Would that all believers had such unshakeable conviction about their spiritual experiences!

*Fuller knowledge, 35-38.*

What a beautiful ending to the poor man's persecution! What must have been his feelings as he looks for the first time upon the face of his healer and saviour!

When a believer is opposed, persecuted, driven out of home and temple perhaps, that is our Lord's opportunity to draw near to befriend and strengthen and inform.

Certain sins entail great suffering, but a great sufferer is not necessarily a great sinner.

The general law, covering suffering and every calamity, is in Romans 8.28: "All things work together for good to them that love God, to them who are the called according to his purpose."

**February 14. Jesus the Good Shepherd.**

John 10. 1-5, 11-16.

*Anecdote of a sheepfold, 1-5.*

Our Lord is talking to hostile Jews, and in these verses speaks of a sheepfold such as they were all familiar with. It was a small inclosure, the surrounding wall built of stones, with an opening for the sheep to get in and out. Several flocks were usually kept in the one fold, the man in charge being the "porter," that is, keeper of the door or gate, from the Latin word "porta."

Sometimes there was no actual door or gate at the opening. It was then the practice of the porter to lie down across the opening at night, so that he, his body, was the "door."

The anecdote as our Lord told it was true to life, but he intended it to convey spiritual lessons, for the figure of shepherd and sheep had been used in the Old Testament of Jehovah's relation to Israel. The Jews did not understand what our Lord meant (6), any more than we do as we read. So our Lord proceeded to unfold his deeper meaning.

Any one who tries to interpret as figures of speech all the details of the story will get hopelessly tangled up. It cannot be done. Better be content with the simple applications that our Lord himself used! Commentators cannot even then agree on what these mean.

*The ideal shepherd, 11-16.*

Our Lord had called himself the door in verses 7-10. By entering through the door the sheep found safety, protection, freedom to go in and out for pasture, and abundant life.

Now he changes the figure, and calls himself the beautiful or ideal shepherd.

The sheep are now out in the open, and are subject to two possible dangers, (1) from wolves and (2) from hireling shepherds who flee from the wolves, leaving the sheep unprotected. Contrast the ideal shepherd! He will sacrifice his own life to safeguard his flock. Make a list of other relations between the ideal shepherd and his sheep. He will also bring other sheep not of this (Jewish) fold: a prophecy which is taken to envisage the extension of Christ's cause to the ends of the world.

No figure has captured the mind of Christians in all ages more firmly than that of Jesus as the Good Shepherd. Christian prayers and hymns, paintings and literature, are full of it. All that a shepherd ought to be to his sheep, Jesus is to his followers.

**February 21. Jesus Raises Lazarus from the Dead.**

John 11. 32-44.

The raising of Lazarus from the dead is the most stupendous miracle recorded of our Lord (not including his own resurrection). At least we think so, since here was a man who had been dead four days, while in the case of Jairus' daughter and the widow of Nain's son they were only recently dead when they were raised up. But what difference does a period of four days or four millenniums make if a person is dead? Time has nothing to do with the power that can raise the dead.

John relates the incident vividly and in much detail, and sees in it certain spiritual values.

The Bethany family had a specially intimate place in our Lord's affection, but the motive of this miracle is declared to be the glory of God and of the Son of God (4), to establish the disciples' faith (15), and to lead the bystanders to believe that God had sent Jesus (42, 45).

The central fact and teaching are in verses 25 and 26. The resurrection of the dead is derived from Jesus himself, who is also the life which he bestows upon the believer here and now.

*Jesus' indignation and agitation, 32-38.*

A unique effect was produced upon our Lord by Mary's sobs. The Authorized Version hardly conveys the correct impression of the storm of emotions that swept over his spirit and his body. He did not utter groans of sympathy with the bereaved sisters, but of spiritual indignation. Further, he was physically agitated. Not that he was lacking in sympathy, for presently he burst into tears, human tears. The same reaction was repeated when he came to the tomb.

What provoked his spiritual indignation? Was it the destructive results of death? Was it the natural antagonism between him who is the resurrection and the life and him who has the power of death, the devil (Hebrews 2. 14)?

*Jesus at the tomb, 39-44.*

Three episodes took place at the tomb.

Apparently Martha was not expecting the resuscitation of Lazarus. True, she believed in the resurrection according to the prevailing rabbinic teaching, but at the last day (24), not now. The point to observe is, how Martha should see the glory of God (4). We have a proverb that "Seeing is believing." Our Lord reverses the order in the spiritual realm, and says, "Believing is seeing."

Then he turned to his Father thanking him, before the answer arrived, for having heard him. Our Lord prayed over all his work.

Lastly, our Lord addressed Lazarus. Where was Lazarus? The mystery of the grave is not revealed, but Lazarus had not lost consciousness or identity, and promptly answered the summons.

This was not a "resurrection" in the present meaning of the word: only a reanimation. That is, Lazarus did not now receive the glorious resurrection body re-

vealed in Paul's writings. His natural body was simply restored to its usual healthy condition, and reanimated.

By this sign Jesus of Nazareth proclaimed and proved himself to be the lord of life and the master of death. He also expressed his view of death as sleep (11), and showed profound sympathy in the presence of death.

### February 28. Jesus Teaches Respect for Law.

Matthew 22. 15-22.

The topic, or rather the attitude, suggested by the lesson title is timely. As a temperance lesson it is to be specially applied in respect to the 18th Amendment. Respect for law is at low ebb in some sections of America, and among certain strata of society. It is an ominous sign in a republic, where national honesty and stability depend upon the character of the individual citizen.

*Political and religious duties.*

Though the motive behind it was bad, the question addressed to our Lord by the Jews about paying tribute to Cæsar was a practical one. Orthodox Jews recognized their obligations to God; was it lawful, then, from their religious standpoint, to render allegiance to Rome? The messengers put up to our Lord the concrete case of the civil poll-tax levied by Rome.

He met them on their own ground, and appealed to their actual practice. The coin they produced answered their question. The principle he laid down was: Give Cæsar what belongs to Cæsar! The Roman coinage they used acknowledged Roman governmental protection and advantages, law and rights, hence the right of taxation for the support of government.

But our Lord did not leave the matter there. He added a spiritual principle which implies that civil institutions and liabilities are not in themselves antagonistic to spiritual things: Give God also his due! As the image of the emperor Tiberius on the Roman coin imposed certain duties and obligations, so the impress of the image of God upon man places him under certain obligations to God: obedience, worship, gratitude, etc.

Our Lord's answer clears the air for us. As citizens we enjoy the advantages of city, state and national government; hence we owe these our loyalty and obedience. The better and broader Christian a man is, the better citizen he ought to be. Better Christians should make better politics. And do not forget what we owe to God for his love, kindness, mercy, care.

No one is at liberty to choose certain laws to obey and certain other laws to flout and disobey.

The false cry of "personal liberty" is no justification for the abuse and misrepresentation and violation of any law.

Any one in any rank of society who wilfully breaks any law is an enemy of the government whose protection and privileges he enjoys.

The way to promote universal respect for law is for each person to respect law himself.

# ILLUSTRATIVE HINTS AND HELPS

## ON THE CHRISTIAN ENDEAVOR TOPICS.

## Mrs. Ida Q. Moulton.

### What Does Christian Endeavor Mean to Me?

Matthew 20. 25-28. February 7.

There is no theme which stirs my blood more than Christian Endeavor in China. My judgment is that the Christian Endeavor Society and its principles are to be one of the great forces in the redemption of China. —Dr. Ament of Peking.

India's conversion will be hastened by one generation at least through the coming in of Christian Endeavor.—Rev. J. L. Moulton, Rahuri, India.

Christian Endeavor means interest in every work, everywhere and anywhere, that will make the world better.

* * * * *

A Christian Endeavor Society without Christ crucified in the lives of its members would mean that it is but little better than a cumberer of the ground, or a well without water, or a sleeping watchman, or a silent trumpet, or a dumb witness, or an ambassador without terms of peace, or a messenger without tidings, or a lighthouse without lamps. It would become a stumblingblock to weak believers, a hotbed of formalism, a joy to the devil, and an offence to God. (Adapted.)

* * * * *

President Roosevelt had a Bible which was always kept at his hand on the reading stand in the north room at Sagamore Hill. Mrs. Roosevelt said: "I should like the world to know the part his deep knowledge of the Bible played in my husband's life."

No life can be well balanced without the Quiet Hour, face to face with God's holy Word.

And still what miracles of grace are wrought
In many a lonely chamber with shut door,
Where God, our Father, is in secret sought,
And shows himself in mercy more and more!

Dim upper rooms with God's own glory shine,
And souls are lifted to the life divine.

* * * * *

There is a certain church on one of the New Hebrides Islands which has at its entrance an odd-looking step, which is one of the old idols turned face downwards. The former worshipers now tread on its back as they enter the house of God.

The Christian Endeavor pledge, faithfully kept, enables one to tread beneath one's feet idols of wealth, pleasure and talent, utilizing them as "stepping stones to higher things."

### What Is Faith, and What Does It Do for Us?

**Hebrews 11. 1-10. February 14.**

At a Korean prayer meeting, not so long ago, a deacon startled everybody by proposing that the Koreans build a church without foreign aid.

The missionary asked: "Can you do it?"

The deacon replied: "We ask such questions as 'Can you do it?' about men's work, but not about God's."

Apropos of this is Luther's definition of faith, "Faith ever says, If thou wilt, not, If thou canst."

* * * * *

A cry of "Fire!" arose in a public school, and the frightened children rushed for the door. One child, pale and frightened, kept her seat. When asked afterwards why she did not join the rest she replied:

"My father is a fireman, and he told me that if there was an alarm of fire in the school I must just sit still, and he would come after me."

If secular faith is confidence in a person, then it holds to reason that religious faith is confidence in God.

* * * * *

William Marconi, sitting among his instruments on the coast of Newfoundland, waiting confidently for the first message across the broad Atlantic by wireless telegraphy; Columbus in his ship, with the men he commanded almost in rebellion against his foolhardy daring, and with waters miles deep between him and the land he sought, are notable examples of the faith which is "the substance of things hoped for, the evidence of things not seen."

* * * * *

An eminent Scotchman said that there was probably not a man in all Saul's army but believed that God could use him to go out and slay the giant Goliath, but there was only one solitary youth who believed that God would use him; and so David, with the weakest kind of a weapon, went out and slew the giant.

Faith is of little value in itself. Its value lies in what it lays hold of. The simple trusting faith we sing about is simply the hand that grasps God's hand.

"Into his hand went mine,
And into my heart came he;
And I walked in light divine
The path I feared to see."

### Lives Transformed by Christ.

**Acts 9. 1-20. February 21.**

"I's stole chickens," testified Uncle Mose, "and I's shot dice, and told lies, but bress de Lord, I's kept my religion in de heart!"

We wonder if this isn't the kind of religion out of which come so many stumblingblocks? When a man really gets religion in the heart it is bound to shine in deeds. For our deeds are the only sure evidences, even to ourselves, that we have religion "in de heart."

* * * * *

"The transformed life" is but another way of saying "the Christian life," which has every reason to look on the most resplendent side of life.

Two women were on a west bound train. One's face bore the marks of discontent and unhappiness, the other's face shone with an inward light. The former watched the latter furtively for a while. Finally she crossed the aisle and said to her:

"Please may I sit down and talk with you? You look as if you were interested in something good; and—and—I think I need to talk with you."

Does the inner goodness of our lives shine through?

Kindled by thee, I'll let my light so shine
That men may see in me the light divine!

* * * * *

It is the law of nature that as the lightning flashes over the tops of trees, it chooses the tree that is nearest to it and is the best conductor for it, and down that tree it comes.

"The eyes of the Lord run to and fro through the whole earth" to find a good conductor, and he will come down and flow through the best conductor. Now if there is a man or woman more used of God than you, though you know more than he or she does, or if they are bright and shining lights while you are smoky and dark, what is the matter? (Adapted.)

* * * * *

Dr. Chapman tells how at one time he became burdened for the lost men in Philadelphia. "I called together a few men of the parish, laid a plan before them, then added, We can do nothing without the infilling of the Holy Ghost. An ignorant young Irishman, a member of my church, was among the men. As I finished speaking he left the room. I found him afterwards in one of the lower rooms on his face before God, praying, 'O God, I plead with thee for this blessing!' Then lifting his face heavenward he exclaimed, 'I now claim this blessing!' Becoming conscious of my presence, he turned to me with a

shining face and said, 'I have received him.' Within the next few months he led sixty men into the kingdom. His whole life became transformed."

### Neglected Areas in the Country.

Isaiah 35. 1-8. February 28.

Heathen Hollow. This is the name applied locally to a certain section of a certain county, which was found in a survey made recently under the direction of two universities. When the survey was started the people said:

"Our county doesn't need any more churches. There isn't a corner of the county that we don't know all about."

Few of them, however, knew of Heathen Hollow, a district three miles from any railroad, where the people worked on Sundays, and got their conjugal relations badly mixed.

At a funeral service the minister reading the service was surprised to hear one of these people ask another, "Who is this Jesus Christ, anyhow?"

It was found, too, that in this prosperous county there were more than thirty homes in which there was no Bible or Testament.

I know a similar place but twelve miles from a railroad.

* * * * *

Schools will not save "neglected areas of our country," neither will railroads, autobusses, money, or community and parish houses, all good in their way: but the church, where the gospel is preached by consecrated men whose daily lives correspond to the spoken word, can and will save such areas.

A missionary in one of the western states called on the parents of two boys who were serving their sentence in the penitentiary for stealing cattle. They said to him:

"We have tried to bring up our children the best we knew how without a church and Sunday school. In Ohio we were members of both, but that was 18 years ago. Why did you not come before? Now it is too late. If we had had church and Sunday school probably our boys would not have been where they are."

A man in a rural community, when asked to give something for the support of the church, replied:

"No sir! I don't give, I pay."

Blessings on the men and women in rural communities,—and there are many such,—who consider their contributions for the maintenance of their "meeting house" as the payment of interest due on the religious capital which they have received from a church, which stands for the highest conceivable thought, even the thought of God.

* * * * *

It has been stated that all the western states have been built up on mission schools.

"Our Saviour's commission to his disciples linked preaching and teaching together as twin agencies in the evangelization of the world."

"The rural problem is the preservation upon our American farms of a fine, strong, intelligent, well educated class of people."

"There must be good educational facilities for the children." At present there seems to be a tendency to educate children "to drive them into the towns."

## SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

### FEBRUARY, 1926.

MONDAY, 1st. *Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things! Philippians 4. 8.*

Let us therefore go about on journeys of exploration! Let us seek for these lovely things in humanity, in nature, in the Lord Jesus Christ! Everywhere our eyes will be surprised by precious discoveries, and in the brightness of our possessions we shall be children of light.—J. H. Jowett.

TUESDAY, 2nd. *When thou art converted, strengthen thy brethren! Luke 22. 32.*

Conversion means a change of attitude not alone toward God, but also toward one's fellow men.—A. Ray Petty.

WEDNESDAY, 3rd. *In the midst of the seven candlesticks one like unto the Son of man. Revelation 1. 13.*

Of the Lord's appearance in the days of his humiliation we have no description at all, no, not so much as a line. It is one of the marvels of the Gospels that with all the intense love and the devotion the writers had for Christ not one line did they write concerning any detail of his personal appearance.—Philip Mauro.

THURSDAY, 4th. *And at midnight Paul and Silas prayed and sang praises unto God. Acts 16. 25.*

Prayer seeks rather a coming down of God to me than my going up to him, but

praise flies away to the hills, to the cleft of the Rock on the mountain top. Rouse thee to this work of praise, and keep thyself up to it!—Mark Guy Pearse.

FRIDAY, 5th. *Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. James 1. 27.*

There are two things that they need to possess who go on pilgrimage: courage and an unspotted life.—John Bunyan.

SATURDAY, 6th. *God is faithful, who will not suffer you to be tempted above that ye are able. 1 Corinthians 10. 13.*

Temptation is designed to bring into the region of practice what we hold in the region of faith.

SUNDAY, 7th. *We are his workmanship, created in Christ Jesus for good works. Ephesians 2. 10, R. V.*

The age knows well, notwithstanding all its small criticism of the inconsistency of individual Christians, that the church stands a shining light, revealing to the world the possibility of highest heroism in all such as are loyal to the king. Human history affords no parallel in glory and strength of empire.—G. Campbell Morgan.

MONDAY, 8th. *I have learned in whatsoever state I am, therewith to be content. Philippians 4. 11.*

Long ago I learned that if I had not salvation enough to live by, I had not enough to die by. I must have enough to carry me through this life.—A. B. Simpson.

TUESDAY, 9th. *But all the Israelites went down to the Philistines to sharpen every man his share and his coulter and his axe and his mattock. 1 Samuel 13. 20.*

Most of our tools need sharpening. We need quickness of perception, tact, energy, promptness,—in a word, complete adaptation for the Lord's work. We might learn from our enemies if we would, and make the Philistines sharpen our weapons.—C. H. Spurgeon.

WEDNESDAY, 10th. *And he spake a parable unto them to this end that men ought always to pray, and not to faint. Luke 18. 1.*

In how large a measure the devil has succeeded in causing the church of Christ to neglect prayer, faithful, constant, prevailing prayer! Prayerlessness shows that we do not value communion with God.—Andrew Murray.

THURSDAY, 11th. *Now therefore endure hardness as a good soldier of Jesus Christ! 2 Timothy 2. 3.*

It isn't the man who smiles that counts
When everything goes dead wrong,
Nor is it the man who meets defeat
Singing a gay little song:
The song and the smile are well worth while,
Provided they aren't a bluff,
But here's to the man who smiles and sings,
And then—produces the stuff!

—Unknown.

FRIDAY, 12th. *God hath . . . . called us . . . . unto holiness, . . . . who hath also given unto us his holy Spirit. 1 Thessalonians 4. 7, 8.*

The influence of a holy life is our greatest contribution to the salvation and blessing of the world.—F. B. Meyer.

SATURDAY, 13th. *Then Satan answered the Lord and said, Doth Job fear God for nought? Job 1. 9.*

This keen, acute cynicism of Satan has just enough truth in it to make it the acid test requisite for solving the problem. Every outwardly good deed, every outwardly good life, admits of a twofold explanation until the inside facts are known: and Satan is within his right in insisting that only the acts of the man himself, under severe testing, can really prove exactly what he is.—D. M. Panton.

SUNDAY, 14th. *God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, . . . . 1 Corinthians 12. 28.*

There stands the messenger of truth, there stands
The legate of the skies, his theme divine,
His office sacred, his credentials clear!
By him the violated law speaks out
Its thunders, and by him, in strains as sweet
As angels use, the gospel whispers peace.
He stablishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart,
And armed himself in panoply complete
Of heavenly temper, furnishes with arms
Bright as his own, and trains by every rule
Of holy discipline, to glorious war
The sacramental host of God's elect.
Are all such teachers? Would to heaven all were!

—Cowper, "The Task."

MONDAY, 15th. *Let us not sleep, as do others! 1 Thessalonians 5. 6.*

There are many ways of promoting Christian wakefulness. Among the rest, let me strongly advise Christians to converse together concerning the ways of the Lord! Let your lips speak of his worth! Live near to the cross, and thou wilt not sleep!—C. H. Spurgeon.

TUESDAY, 16th. *Before I was afflicted I went astray, but now have I kept thy word. Psalm 119. 67.*

Trouble can harden. It can also fertilize. It depends on how we adjust ourselves to it.—Bishop Brent.

WEDNESDAY, 17th. *My God will hear me. Micah 7. 7.*

In the quiet of home, in the heat of life and strife, in the face of death, the privilege of speech with God is inestimable. I value it more because it calls for nothing that the wayfaring man, though a fool, cannot give, that is, the simplest expression to his

simplest desire. When I can neither see, nor hear, nor speak, still I can pray so that God can hear.—Wilfred T. Grenfell.

THURSDAY, 18th. *Sir, we would see Jesus. John 12. 21.*

We would see Jesus, see him as our Saviour,
The Lamb of God for our redemption slain,
Bearing our guilt, for our transgressions wounded,
Cleansing by precious blood sin's crimson stain.

—J. H. S.

FRIDAY, 19th. *But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die, and said, It is enough: now, O Lord, take away my life! 1 Kings 19. 4.*

God's glory will not be diminished by anything we do or anything we do not do. Notwithstanding Elijah's fear and failure in fleeing from danger, God followed him and dealt with him in love and faithfulness. Just how much of service, honor and glory the prophet missed by not standing true in a hard test, we do not know. His career soon ended after his flight into the wilderness and to Horeb. It was a glorious ending, but would not unbroken courage and faithfulness have been rewarded with "the glory that excelleth"? How many lives are cut short because of failure to meet God's highest purpose and plan!

SATURDAY, 20th. *Behold, I make all things new! Revelation 21. 5.*

At the time of the Welsh Revival, a writer in the "Spectator" said this memorable thing, "With Christianity it is always sunrise somewhere in the world." The divine quality of Christianity is authenticated by its seemingly endless capacity for renewal.—Richard Roberts.

SUNDAY, 21st. *Be filled with the Spirit! Ephesians 5. 18.*

Are we honoring the Holy Spirit? Has the Holy Spirit any chance in your life? Oh, you know! I am trying to get to your heart and conscience. I want you to see that the Holy Spirit must have a place if the life you and I profess must be lifted, and the work of God must be done through his church. If the world is to change, it is only through Christ and the church of God that it can be delivered: and that will never be accomplished until you, my brethren, are filled with the Holy Spirit.—Gipsy Smith.

MONDAY, 22nd. *I will praise thee with my whole heart! Psalm 138. 1.*

Praise is contentment rippling over into gladness, like the music of the brook. The sense of God's goodness has deepened into a compulsion of indebtedness, and the soul can find its only outlet and acknowledgment in praise.—Mark Guy Pearse.

TUESDAY, 23rd. *Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus. John 12. 3.*

That was the best act that Mary ever did, and yet, if she had asked the twelve, every one would have said, "No, it would be a waste! Take your money and give it to the poor!" Thank God, she forgot the poor for a while, she forgot his disciples, she forgot herself, and love just flowed out, and she lavished her best possession upon her Lord!—D. L. Moody.

WEDNESDAY, 24th. *And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God. Luke 6. 12.*

He shall thrive and increase most who is busiest in prayer: which is our very traffic with heaven.—Archbishop Leighton.

THURSDAY, 25th. *And Jesus stood still, and called them, and said, What will ye that I shall do unto you? Matthew 20. 32.*

It is good for us to get our desires into definite form. Many people are unhappy, and know that they need something, but do not know what it is. They are unsatisfied with themselves; they are conscious of imperfection, of sin, of unrest; they bend their faces toward Christ and begin to pray to him, but their prayers are vague and indefinite.—J. R. Miller.

FRIDAY, 26th. *Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things, but one thing is needful! Luke 10. 41, 42.*

It is easier for many of us to work for Jesus than to stop working, but this very thing may be his wish for us at times.

SATURDAY, 27th. *Whither shall I flee from thy presence? Psalm 139. 7.*

The omnipresence of God is that glorious attribute of the divine nature which will demand all our powers of meditation: that is to say, God's presence everywhere and wholly everywhere. Were we but able to receive it, we have our God, and the whole of our God, as much with us as if we had been Adam, new from the hand of God and walking alone with the whole presence of God among the trees of the garden.—Alexander Whyte.

SUNDAY, 28th. *He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Psalm 126. 6.*

I do not think that anything can be more comforting to you who are serving the Lord than to see what comes of your service. You who have been going forth weeping, bearing precious seed, just wipe your eyes, and look above, and begin to anticipate the time when you shall come again with rejoicing, bringing your sheaves with you; for up yonder they are shouting, "Harvest home" with great delight!—C. H. Spurgeon.

# BIBLE NOTES FOR DAILY DEVOTIONS.

## WHAT JESUS DID.

Rev. John Gardner, D. D., Riverside, Cal.

FEBRUARY, 1926.

**Monday, 1st. Mark 3. 13-19.**

The calling of disciples is related to three facts: first, that they may be with Jesus; second, that they may become preachers; third, that they may remove evil from human lives. The first is essential to the others.

It may be that Jesus was craving sympathy, but we must be careful to understand that he was not craving pity. He wanted men with him in order that they might understand his spirit and catch the secret which he came into the world to reveal. For Christianity is spirit and life. When we confuse it with dogma we destroy it. Of course life needs definition, the laws of life need clear comprehension, but definition is not life, nor is it essential to life. Jesus needed men with him in order that the object which brought him forth might be safe for all subsequent generations. Christianity is not a legend: it is an experience born of faith, and that faith is kindled by the testimony of men and women who have experienced its power. Men who have been with Jesus when facing trial, men who have seen him in the free exercise of his spirit of love to God and men, are not likely to forget it.

Secondly, they were designated men, men to be sent on holy embassage, men who were to speak as messengers of a king to his subjects. Not to their subjects, but to his subjects. A preacher is a proclaimer of good tidings. The Hebrew word is Kri. We have taken it bodily and called it Cry,—he is a crier, or proclaimer. This is different from a teacher. The office of teacher is rightly honored by the ministry and the church, but it will be a calamity when ministers become simply teachers, and cease to be forth-tellers of the message entrusted to them when they were with Jesus. The preacher who has been with Christ will not seek notoriety, but will seek opportunity to tell his Lord's subjects the gracious words committed to him.

Thirdly, he is to have power for service of healing, restoration and cleansing. Power comes through the fact that he is sent by his Lord. Giant evils do not flee before a magic wand: they surrender to a mightier power than themselves. Only omnipotence can eradicate evil. Devils are not afraid of vehemence. Nothing short of the Spirit of Christ can ever accomplish the works of Christ. A sent man is never a professional healer. He is a Christ-filled man.

*Almighty God, our heavenly Father, teach us how to separate ourselves from the entanglements of life so as to dwell with thee! Endow us with thy Spirit, so that we may work the works of Christ! In his name. Amen.*

**Tuesday, 2nd. Mark 3. 16-19.**

Dr. J. D. Jones says: "Why did Jesus choose fishermen and ex-publicans to be his first apostles? Probably, as Dr. A. B. Bruce suggests, for the prosaic reason that they were the best men that could be got. It was only among these humble provincials that Jesus could find the necessary love for himself and faith in his mission. But while that may be true, it does not require any great subtlety of thought to perceive that there must have been something in the social condition and personal character of these men that fitted them to become good apostles. By the very fact that they were poor men, they belonged to what Mr. Lathom calls 'the stratum in which the center of gravity of humanity lay.' And again, as Mr. Lathom points out, the plain, homely, matter-of-fact character of these men was in itself an excellent qualification for the apostolate."

It is useless trying to identify all these men. Had they never met with Jesus, or meeting him been unable to meet the terms of his challenge, they would have lived and died as mere nobodies. But then they were men who received the recognition of Jesus; they told in some fashion the story of Jesus; they lived the sort of life which came to be called "The Way": and that is enough. The Way was so beautiful, so joyous, so kind. It made homes, it transfigured sorrow, it regenerated characters, it broke down animosities, it led to the recognition of children and of the poor, it brought the light of life to those who sat in the darkness of death. Some of these men failed him and failed themselves. Some had lamentable weaknesses but anyhow they were with him, and out of most of them he brought forth beauty.

If he chose them in the solitude of the mountains he led them back to the intimacies of a home. After all, it is in the home that the glory of human life expresses itself. Religion loses its loveliness when it asserts that saintliness can only be found by the abandonment of the home.

*O God, we look to thee for wisdom in the ordering of our affairs! May our interests center in the kingdom of God, which is righteousness, joy and peace! Make us*

*attractive to those whom we seek to win for thee! In Christ's name. Amen.*

**Wednesday, 3rd. Matthew 5. 1, 2.**

Some have called the Sermon on the Mount an ordination sermon. After Jesus had seen the necessity for organizing and training a group of men to carry on his work, he took them apart among the hills, and set about instructing them in the gospel of the kingdom of God. When they were ready he gave them a charge and sent them forth on a mission to the towns and cities of Galilee. This sermon may have been the charge.

On the other hand, the fact that in what looks like a duplicate reference to the sermon in Luke we find a much shorter account, only 26 out of 107 verses being found there, although 32 others are found in other portions of Luke, has led other scholars to think that what we have here was not delivered at one time, but represents a series of addresses given by Jesus to his disciples.

In appreciating the ministry of Jesus we must remember that it was his teaching power which was his outstanding feature. Mark gives us but brief references to the discourses of the Master, but he insists again and again on the astonishment produced by the teaching.

Headlam says of this sermon: "We may look upon it as a new law. It was to take the place of the old law delivered on Mount Sinai, and for that reason it was placed at the beginning of the gospel. As when the law was made on Ebal and Gerizim there were the blessings and the curses, so we have the beatitudes, and there were also, in one form of the tradition, the woes. Then comes the relation of the Old Law and the New Law, and the character of the New Law is put before us in a series of illustrations. Then comes the New Worship, in its threefold division of almsgiving, prayer, and fasting. From this we pass on to the fundamental characteristics of the new life. It is a life which concerns itself with things eternal, and not with the things of this world. The new life also has its rules for our conduct. Then there is an appeal to live this higher life; and the sermon ends with the contrast between the life founded on the rock, the words of Jesus, and the life founded on the shifting sands of worldliness. St. Matthew gives us a well arranged account of the ethical teaching of Jesus."

*Our God and Father, we pray for a willing and obedient spirit, that knowing thy purposes we may endorse them and consecrate ourselves to their accomplishment! May our wills become thy will! In Christ's name. Amen.*

**Thursday, 4th. Luke 7. 1-10.**

If the Sermon on the Mount and that on the Plain were one and the same discourse, then the incident of this chapter followed immediately after the period of retirement was over, and Jesus and his disciples had returned to their homes. Action followed on the heels of instruction. This is always the way in the ministry of grace. The ambassadors of Jesus find their times of preaching and teaching pressed sorely by the clamorous beseechings of those in distress.

Men from Jerusalem were wont to look down on those who came from the North, but who among the great men of the metropolis could compare with these men of Capernaum in the elements that make for immortality of influence? Look at this centurion, a man from Rome and representing the Roman government! As such he had had to face hostility and suspicion, yet his piety, his broad-mindedness, his kindly generosity had found a way to the hearts of the people. He had all the shy sensitiveness of a great soul. "I am not worthy," he had said, whereas his fellow townsmen declared, "He is worthy." Faith has been described as "a soul awake," and that is true of this man in his approach to Christ: he was a soul awake.

The response of Jesus to the centurion's prayer has been thus dealt with by Ross: "We watch him exercising his healing ministry without even the opportunity of contact, healing at a distance, healing with a word. Is it too wonderful to be credible? It all depends on the view we take of him. Teletherapy may have been as natural to him as telephony, telegraphy, or telepathy has become to us. If he came from the creative side of reality, is it surprising that he should have had secret access of his own to the lives that needed him, or that he should be able to ride along the tract of some fourth dimension which defied the normal conditions of time and space? We know him well enough by this time to know that he worked along the lines of faith; and if faith could leap distance to clasp his feet, had not his help the power of return by the same unmapped path?"

*Our God, grant us a deeper faith in thy willingness as well as thy power! All power is thine, and thy love is as great as thy power. May we trust in thee at all times! In Christ's name. Amen.*

**Friday, 5th. Luke 7. 11-17.**

The mention of Nain serves to remind us of the wide circuits covered by Jesus in his Galilean ministry. Nain was located between two of the great highways, one coming up from Egypt and the other going from Galilee to Jerusalem.

The sight of human misery profoundly affected Jesus. To see a weeping woman stirred him to the depths. He inquired into the circumstances. He felt that sorrow and helplessness offered a challenge stronger than the challenge of death. The power with which he was endowed reached

everywhere and expressed itself in an omnipotent way.

When discussing the miracles of our Lord we must remember that certain branches of knowledge are still in their infancy. To read the medical books of the 18th century, to read the theories of mental and moral science of one hundred years ago, is to find something provocative of amusement. It is more than likely that fifty years from now people will be laughing at us. We are just beginning to discover psychological and therapeutic laws. Our Master evidently knew laws and forces of which we are ignorant; which the men of his own age would not have found intelligible; which we have only an inkling of: and in the exercise of them he faced all manner of hard cases with triumphant skill. It only needs to compare this miracle with that of Elisha at Shunem to see what Jesus could do in comparison with the greatest of prophets in the past. Instead of effort and struggle, he speaks with authority, and is obeyed.

In telling the story Luke shows what were the most outstanding incidents in connection with the miracle, as he found it among the documents and traditions to which he refers in his Preface. They were the sympathy of Jesus for the widow, and his desire to make her happy. He presented the awakened and restored son to his mother to be her comfort and her stay. What he did made the people think that a prophet like unto the great ones of ancient times had come among them. It was a remarkable tribute, and the fame of the work done spread all the way to Judea.

*Our Father, we bring our sorrows to thee, and rejoice that thou art willing to hear us in our distress, and to deliver us! Teach us to share thy spirit and to show compassion to those who are sorrowing and without any to help them! Amen.*

**Saturday, 6th. Matthew 11. 7-19.**

One of the outstanding features of the gospel portrayal of Jesus is the wonderful loyalty he showed to the people with whom he came in contact. He always stood by them. In the incident we are now studying, John the Baptist has fought his last battle. Herod has placed him in prison, and in a few days will send him to a martyr's death. Harassed and worn, the noble soul begins to suffer from insidious doubt. He has openly acknowledged Jesus as the Messias, but the method of Jesus is so different from what the prophets seemed to have foretold! Has John made a mistake? Is Jesus also a forerunner and preparing the way for one greater than himself? Messengers are sent with urgent questioning on this matter, and Jesus replies that John has made no mistake, and accords the deputation ample evidence of the wonderful works of God.

Then the Master bears gracious tribute to his friend. Such questioning is no sign of weakness. John is not influenced by the growing hostility to Jesus. The alliance of Pharisees and Herodians does not surprize John or make him question the bona fides of the Master. It is loyalty to God and to the promises which holds him: he has risked everything for the cause, and will have no regret if he can be assured that his witness has been true. Jesus goes on to utter an eulogy on his friend which is remarkable. John is indeed a prophet, nay, he is much more than a prophet,—he is the messenger of God, the herald of the day of the Lord, the greatest of all those who have been forerunners and preparers of the day.

Are the words "Yet he that is but little in the kingdom of heaven is greater than he: and from the days of John the Baptist until now the kingdom of heaven suffereth violence," words spoken by Jesus or a comment by the evangelist, who sees that Jesus introduced something of which John the Baptist had a glimmering, but no full knowledge, namely, that spiritual quickening which makes a man break with his past and enter into the reign of the spiritual?

*Almighty God our heavenly Father, we turn to thee with confidence, knowing that thou art our helper and that thou wilt always stand by our side! Give us power to face the responsibilities of life in the spirit of Jesus! Amen.*

**Sunday, 7th. Matthew 11. 20-24.**

Jesus has given these cities their opportunity, and they have failed to use it. Their attitude toward him, and possibly toward the seventy who have gone forth in his name, shows such a moral and spiritual condition as makes their future hopeless.

Tyre and Sidon had developed an attitude of mind and heart which had made the prophets tremble with amazement. They were great commercial centers: their wealth came from trafficking with all nations, their ships were on all seas. Alas, they had learned the vices of the world, and their wealth made them eager to practise them! Their worship was rich and sensuous. And yet if Jesus had gone to them instead of Chorazin and Bethsaida he would have found an eager response.

The comparison of Chorazin and Bethsaida with Tyre and Sidon suggests that they were market centers, places where people of wealth resided, and where the allurements of wealth were enjoyed. When men and women give themselves over to luxury and sensuousness there is a hardening of the heart against all the nobler instincts. Such was the apparent condition when the message of Jesus came to these cities, and the result was a contemptuous turning away from him who had come to save them from their sins.

As for Capernaum, she had been the witness of many of the mighty works of God

wrought by the Son of God. She had heard him preach in her synagogue and in private homes. The comparison with Sodom gives the index to her condition. She is a hotbed of vice. It is a terrible thing when the conscience of a city is asleep. So Capernaum, being worse than Gomorrah because she lived in a more enlightened age yet practised the same vices, is to be thrust down to hell.

Judgment is according to enlightenment. If civilization advances, the new age is under obligation to be more pure, more restrained. If it is not, it will be buried in shame, as Capernaum has been buried.

*Our Father, have mercy upon us! Cleanse our hearts from defilement, and grant that from them may flow streams of gracious influence which shall make life noble and worthy of thy love and grace! Amen.*

**Monday, 8th. Matthew 11. 25-30.**

This brief passage reveals Jesus in his noblest, tenderest mood.

First we see the manner in which he undertakes his task of training his disciples. They are God-given men. They have apparent limitations. They do not belong to what we should call the cultured classes. They have no academic background. They have not the scholarship or the training that belongs to philosophers. They are not to be classed among the wise men who have practical shrewdness and businesslike capacity. Evidently their deficiency in these qualities had been an object of note in the criticisms levelled against Jesus, or else the Master himself had had to wonder whether the work could be safely trusted to men of such limited capacity. He was the ambassador of the eternal Father, the Lord of heaven and earth, and yet those who had enlisted for his service were of the common stock. Was it right? Whencesoever the challenge came, Jesus answered it without misgiving. He took the entire problem to his Father, and gave thanks that the wisdom of God had so disposed of men that childlike minds alone seemed adequate to the reception and impartation of the message.

What are the burdens which Jesus would fain lift from the hearts of men? This ejaculation is the richest treasure of the gospel story, and it shows what Jesus did for men. Their burdens might arise from false notions of God. When religion becomes a hard and harsh thing, such as it was to multitudes at that time, its demands rest as a heavy load on mind and conscience. But the whole race has its load to bear of doubt and sorrow, of injustice and of sickness. Jesus becomes the burden-bearer of the race. He solves our problems by teaching us the higher obedience, and imposing on us the authority of the Eternal. This was the key to his own life. He knew no joy to be compared to that of going on the errands of his Father, and working out the purposes of the Father. To share his attitude is to enter into the way of eternal life.

*O God our Father, we look to thee in the midst of our distresses! Give us refreshment, we beseech thee! We need to rest in thy shadow, to be refreshed by the water of life: help us, we beseech thee! Amen.*

**Tuesday, 9th. Luke 7. 36-50.**

The invitation to dine in the house of this Pharisee must not be confused with the visits of Jesus to Bethany. Luke places this incident in the midst of the Galilean ministry, and it is more probable that Simon the Pharisee was another of the residents in Capernaum.

He had become interested in Jesus, but evidently was not inspired by the highest motives in inviting him to be his guest. He wanted to find out what manner of man Jesus was, and to discuss certain problems. Had he felt a sincere interest or even respect for Jesus, he would have accorded him a different reception. There would have been servants to wait on him, and various courtesies extended to him. The absence of these things had been so noticeable that Jesus felt it. The fact of the invitation, however, shows that Jesus did a great deal of his work by being in close relationship with individuals. He went where he was wanted, even when the invitation was not altogether sincere. And he always used the invitation for the highest ends. He never allowed himself to be exploited.

Where Jesus had met the woman who came to bestow upon him what the Pharisee failed to render, we do not know. What was the nature of her sin? It has been usual to jump to the conclusion that she was a fallen woman, but what if she were a woman whom Jesus had met at the dinner party in the house of Levi the publican? What if she were one of those women of the world who yet have deep yearnings which only religion can satisfy? What if the touch of Christ had opened up the depths of her soul and led her to the abandonment of all the vanities of life for pathways of holiness, sacrifice and service? The story which Jesus told means that she had a deep gratitude because she had a sense of the wonder of God's forgiving grace. Simon would have recoiled from her just as much if she were the wife of a publican like Levi as if she were a woman of ill fame. The taunt of the scribes and Pharisees was, "This man receiveth publicans and sinners, and eateth with them." The sinners were careless of ritual: men who threw the gibe felt no compunction about robbing widows. The sins they resented were not ethical sins, but eating with unwashed hands or doing things on the sabbath day.

*Our God and Father, we have been cold and indifferent to the claims of thy kingdom: forgive us, we beseech thee! May*

*the consciousness of thy forgiving love constrain us to love! In Christ's name.*

**Wednesday, 10th. Luke 8. 1-3.**

The story of the woman in the house of Simon serves to introduce us to a group of women of whom she was a type. We can guess at some of them. There was the woman who touched the hem of his garment, the mother of the little girl whom Jesus restored from the dead, the mother of Peter's wife, the wife of the centurion. Three women are mentioned by name, Mary of Magdala, Joanna and Susanna.

Do not think that the words "Out of whom Jesus cast seven devils" means a woman who was impure! It has not the slightest reference to anything of the kind. But Jesus had done more for these women than works of healing such as were provocative of gratitude. He had won their souls to the love and service of God. Glover has pointed out the significance of the coming of Jesus for womanhood. "There is no reference made by Jesus to women which is not respectful and sympathetic. He never warns men against women. Even the most degraded women find in him an amazing sympathy, for he has the secret of being pure and kind at the same time. His purity has not to be protected: it is itself a purifying force."

It is interesting to know that there were influential women, women of leisure and of wealth, who entered heartily into the work of Jesus and became its patrons, women who were glad to provide for his needs and for the needs of his immediate followers. Until quite recent times it was the joy and privilege of wealthy people to make themselves responsible for the temporal needs of men who were given up to preaching, or writing, or other special service. What finer generosity than to set apart a man of God to serve his generation! These women not only helped by giving donations toward the work, they rendered personal service. One likes to feel that women of refinement did what they could to help the Son of man in his undertaking.

*Our Lord and Master, thou art able to draw all men unto thee, and the learned and mighty as well as the poor and insignificant have found their lives by surrendering themselves to thee! Grant in this our day such a revelation of all thou art and all thou claimest as shall lead those who have powers of mind, ability to write, power to heal, as well as strength to labor, to become thy followers! Amen.*

**Thursday, 11th. Mark 3. 20, 21.**

While Jesus was away on his various errands the people who stayed at home held conferences as to the meaning of what was happening. They must have been aware of the movement afoot between the Pharisees and the Herodians, they had heard of the strange directness of his speech, and of the frankness of his departure from the traditional religious practices of the people. They also knew of the tension under which he lived, the exhaustion which followed on his works of healing and his other duties. So the resolution was arrived at that some of his well-wishers, or else some members of the family circle, should seek to restrain him. They said he was becoming mentally unbalanced, and needed to be taken away so that he might recover his nerve and rest. If we try to picture the scene,—the eager and excited crowds, the way in which everything was disarranged, people forsaking their businesses in order to see and hear, the pressure which allowed no time for regular meals or for sleep,—and if we recall that Jesus was never so busy but that he must find opportunity to be alone with God, we can then appreciate the attitude of the friends at home, and their determination to interfere before it was too late.

This tendency to confuse enthusiasm with insanity has shown itself throughout history. So the prophets were supposed to be mad, so men like Paul were spoken about. It seems incredible that good people should allow themselves to be so swayed by circumstances as to join with others in decrying the finest word as nothing more than the excitement of an unbalanced mind. Jones says, "What we really get in their assertion that Christ was mad is often the world's verdict upon religious and philanthropic enthusiasm. The world honors the man who for the sake of fame risks his life in battle, but if a man risks his life for souls for whom Christ died, it counts him a fool. The only kind of religion the world tolerates is religion of the tepid, Laodicean sort. But religion that breaks through the bonds of respectability and convention, religion that is earnest and redhot and means business, it calls madness."

*O God, make us faithful in the discharge of our duties as members of thy church! May we pray for it, give toward its maintenance, accept such duties as are suggested, and give ourselves to them in a way to win thy blessing and merit our own self-respect! In Christ's name. Amen.*

**Friday, 12th. Mark 3. 22-30.**

It may be that tidings of the possible action of the Jerusalem authorities had already reached Galilee, and was responsible for the family conference and for the anxiety of the relatives of Jesus to withdraw him from notoriety. The scribes were that class of men who had succeeded to the work of the prophets, and whose profession it was to interpret the Law and to try cases of infraction as they presented themselves to the Temple authorities. Their visit to Galilee is evidently official.

The accusation of the passage is stated by Matthew and Luke to be consequent on the healing by Jesus of a man who was

both blind and a mute. The Jerusalem deputation had no hesitancy in declaring that the wonder wrought by Jesus was not an expression of the gracious power of God, but rather that the lord of the habitation of all devils and evil spirits had taken up residence in the soul of Jesus, and by such malign power alone did he do such deeds.

Jesus was outraged by the wickedness of the accusation: anything more deliberately false and degraded could not be imagined. Jesus shows how wicked it was. The deed of mercy was not a devilish thing: it was compassionate kindness. If the devil were minded to act like this, he would be destroying himself. Then Jesus goes on to declare those words which sensitive souls have read with dismay about the sin against the Holy Ghost. From the circumstances it is obvious what Jesus is referring to. It is the action of these men whose office it was to study the words and works of God. For such men to deliberately look upon works which only goodness could have inspired, and charge that the devil himself had wrought them, was to reveal themselves as moral perverts: and for such forgiveness was an utter and eternal impossibility, for they knew not, or rather they repudiated the difference between right and wrong, between the Holy Spirit and the evil spirit.

The picture is one of the moral indignations which Jesus felt. We cannot read such a narrative without feeling the blazing of his wrath. When holiness is quickened into resentment, men may well tremble and quake.

*Our God and Father, make us wise in thought and speech, help us to possess the mind of Christ! May we never allow ourselves to belittle the servants of God who speak in different phrase from that which we employ! Amen.*

**Saturday, 13th. Matthew 12. 38-45.**

We have just been looking on a disagreeable picture, the scribes who came with charges that Jesus was possessed by Beelzebub, the prince of all devils. Now we have another group composed of scribes and Pharisees who seek to secure evidence for the plot which is being developed in Jerusalem. They repudiate such signs as the ridding of poor afflicted people of devils, which were supposed to be responsible for mental and physical distress such as deafness, blindness or epilepsy. They said that the man who did such things was possessed of the prince of devils. Now they want a different sort of sign, what they call a sign from heaven.

According to Matthew the request was treated as a hollow impertinence. It showed no reverence for God. It was a demand that God should entertain them with something wonderful through the mediation of Jesus. The very words with which they approached him were designed to insult. They called him Master, but they were sneering at him.

Jesus exposed their hypocrisy. They were an adulterous generation, that is to say, they were men of divided allegiance. They professed to be the servants of Jehovah, yet they showed by their request that they had no sense of the holiness or majesty of him in whose name they spoke. The only answer they would ever receive would be his own return from the dead. They believed in evil spirits, they accused him of being one, and they had resolved to get rid of him. Well, let them beware! It was a way with spirits, according to their theology, to come back into some human body: what if he whom they had rejected came back to haunt them?

Jesus speaks with an irony which outmatches their own. We do not get rid of love so easily as we imagine. We may despise it, ignore it, sell it for the pleasure of this world, but sooner or later love will confront us and demand from us a new verdict. There is no torture like the wakening of a soul to its baseness in trifling with holy love.

*O Lord our God, give us power to walk in the narrow way that leads to life! May we be strong enough to face the path at its steepest, may we be so single-minded that we shall ignore the allurements of the easier, broader way that leads to destruction! In Christ's name. Amen.*

**Sunday, 14th. Mark 3. 31-35.**

We now come to the climax of this period in our Lord's life. As he goes steadily forward with his work, his mother and the other members of his family come to take him by force and protect him from himself.

We can understand their motive. They loved him, they knew that there could be but one ending to his present policy, that the authorities at Jerusalem and the Herodians alike were determined to put him out of the way: and so they resolve that at all risks they must get him away.

The report is brought to Jesus that his mother and brethren want to speak to him. It is a critical and a peculiarly trying moment in the life of Jesus. If he weakens he will fail in his redemptive work, he will become a memory, indeed he may fade away from the recollection of men.

With the majesty of holy love Jesus sends back his reply. What did it cost him to say the words and to accept the issue? He declared that human ties are not the most sacred, that there is a higher allegiance. His mother and his brethren from henceforth are those and only those who do the will of God and count it as the only possible imperative in life. Martyrdom is not to be looked upon as a tragedy, but as an opportunity. The kinship of the soul is a higher, holier thing than kinship of the flesh. Blessed is the man whose family is

one with him in single devotion to God, but whether they walk with him or not he must be prepared to find his loves and his relationships among the doers of righteousness, and among them alone!

Jesus does not speak as though he were subject to a higher law than his followers, for in another place we shall find him telling us that if we do not love him more than we love any others in the world we are not worthy of him. It sounds hard and harsh, but it is not. It is sublimely challenging. Life to be true and full must be spiritual. We cannot tamper with its sanctities.

Those of us who come from Christian homes do not appreciate the challenge of these words, but there are thousands of our fellow Christians in India and China and other countries who have had to face this issue, and have proved equal to it. The great issues of our faith are not felt at home. If they were, many of us would, I fear, turn back from following him, but among these other peoples there are many courageous enough to make the avowal, and happy in the experiences which compensate for it.

*Our Father, thou art great and greatly to be praised! Give us moral courage! May we not fear what men can do to us, may we love the highest and follow in the steps of Christ! Amen.*

**Monday, 15th. Mark 4. 1-9.**

This narrative presents us with a new aspect of Jesus the teacher. He is aware of the issues he has to face now that the rulers are arrayed against him and openly plotting his downfall. He must not allow them a loophole. If he were to continue to speak in plain and direct speech he might be assailed, and so he determines to adopt what we know as the parabolic method of instruction.

If Jesus spoke in parables, he was always ready to make the hidden and deeper meaning plain. Some one has said, "The parables of our Lord differ from fables by their higher spiritual aim and the natural character of their incidents; from myths by their truthfulness; from proverbs by their expanded form; from allegories in being complete, and yet not always self-interpreting."

There was something deliberate in the opening words of the parable. "Hearken," says the great teacher, and that means, "Give attention to that which I now make known." And the burden of what he has to say is that earth's packed with heaven, and if men will but break a stone they will see divinity, if they will look on a meadow in bloom they will behold the glorious handiwork of God.

The parables of Jesus remain as our most precious possession. No one can forget them, and by remembering them all men must realize that Christian truth is intimately related to life. Yet they are not stories easily heard and as easily forgotten. They must be treasured and examined in order that we may know their preciousness.

There is a challenge in this new method of Jesus. We feel it today, just as his disciples felt it at the time and asked him the reason for it.

*Almighty God, father of all mercies, author of all good, we bend before thee in lowly adoration! We praise thee for love, for mercy, for longsuffering. Grant that our gratitude may lead us to humble contrition and to reverent obedience! May we ever seek to glorify thy name and do thy will! In Christ's name. Amen.*

**Tuesday, 16th. Mark 4. 10-12.**

The use of the parabolic method was a matter of perplexity to the disciples until they had had the opportunity for private fellowship with the Master, when he explained to them that it was because of some of those who were outside, and whose minds were bolted and barred against him. Jesus felt the need for private converse with his disciples. If his work were to be permanent it was imperative that they should get to the heart of his message.

We must not misunderstand the word "mystery." It does not mean something that cannot be found out, but something that is deliberately hidden within something else, the key to which requires a process of initiation. Here it is the inner reality at the heart of what Jesus is saying. If he told it openly and plainly, his enemies would pounce upon it and give it a meaning and purpose which were utterly alien from his mind.

Jesus speaks of a kingdom, and that is just what people wanted him to talk about. But the kingdom they desired was a militant thing: they wanted to kill the Romans and to beat down opposition everywhere. On the ashes of empires overthrown they would build their new and Messianic kingdom, in which all other peoples would be tributary. Jesus tells of the kingdom as a sowing of seed, and the whole idea seems utterly foreign to the thoughts of his auditors. There was no suggestion of might or of display, but of ideas, words growing up within the human heart. It was a mystery and needed elucidation.

The expression "that seeing they may see not" is difficult, for it implies purpose. Salmond says, "This solemn and difficult saying touches one of the sovereign laws of the kingdom of God,—the fact that in the divine order and in the nature of things refusal to receive the truth issues in inability to see the truth. The love of darkness has for its penalty ultimate insensibility to the light."

*O God, grant that we may appreciate the day of opportunity, that we may walk in the light while we have it! Help us to put off the unfruitful works of darkness. In Christ's name. Amen.*

**Wednesday, 17th. Matthew 13. 36-43.**

We have another illustration of the method of Jesus. He has spoken the parable of the Tares in the Field to the multitude: now in the privacy of the home his disciples come with their questions, and he is able to unfold the mystery. It is obvious that had he spoken his meaning in public he would have precipitated trouble. For it was the method of the scribes to examine and probe into things, to define duty and ceremonial, to tell men when they were right and when wrong; and Jesus avers that such ways are unwise, and even presumptuous. We must leave something to the supreme Judge. He has not delegated his authority to others. You can't set about uprooting evil without destroying a great deal of good at the same time, and the good you destroy is too precious to be wasted. Put good into men, teach them the wisdom of God, give them a knowledge of the love of God, and you will by the very act make evil abhorrent to them! The way to save the world is to win as many as possible for God, and then imbue them with the spirit and method of Jesus, and send them back into the ordinary associations of life.

This was what Jesus himself did. He aimed not at taking people out of the world, but keeping them unspotted from the spirit of the world. And the way to achieve this was to train them to consecration of mind and heart.

This was the hope which sustained the Master as he persisted in his task, and which he instilled in the hearts of those who believed in him. Nothing is more wonderful in the record of the first one hundred years of our era than the courage with which the followers of Jesus faced the upheavals, the wars and massacres, the bloody persecutions which broke forth in every part of the world. They saw a New Jerusalem, they saw the Dragon chained, they heard the songs of ransomed hosts, they were sure that he who sat on the throne was making all things new. This faith sprang out of the life of Jesus himself; he not only taught them the glory that was coming, he lived in the light of it.

*Our Father, we praise the omnipotence of thy love! Grant unto us the gift of hope! May we believe in the reality of the coming glory of our risen Lord! Because of it may we purify our souls! Amen.*

**Thursday, 18th. Matthew 13. 53; Mark 4. 35-41.**

These passages show us the Master exhausted by the strain of toil and fret of care. He has been spending himself in deeds of mercy, in the public addresses which he has delivered, and in the hours of instruction devoted to his disciples within the privacy of his home. Having finished one of his sermons, he sank exhausted into the bottom of the boat and asked them to cross over to the south-eastern corner of the Lake.

A violent storm sprang up, such as terrified even these men who were in the habit of sailing the Lake and knew its every mood.

They felt that somehow he must be made aware of their situation, so that if the worst happened he would be ready. When he saw what was happening he did something which filled them with amazement, he rebuked the wind and the waves, and they obeyed him.

Such an incident had never happened before. It was one thing to cure people, another thing to control nature.

In the calm that followed Jesus quietly told his disciples that they must learn to trust God more perfectly. There is a reason at the back of all the happenings of life. If we count on God because of the work he has given us to do, we shall not die except as the work itself make such an event natural and to be expected. It was obvious that Jesus had come to do something which was not yet accomplished, and the purpose of God would have been defeated if he had died of shipwreck.

The thought of the marvelous and supernatural in Christ is what remains at the close of the narrative. They have seen something which makes it necessary to begin to relate themselves to their Master in altogether different fashion. One who can control the forces of nature is no mere man. In his presence men must not only believe in a power adequate to help, but must so believe that fear will not find lodgment in their souls.

*Our God and Father, thou art in the world which thou hast made! We pray for a supreme trust in thy tenderness and care. In all life's perils may we stay ourselves on thee! Amen.*

**Friday, 19th. Mark 5. 1-20.**

If the manifestation of power over the elements displayed by Jesus while crossing the Lake produced a feeling of awe in the minds of the disciples, that which they beheld on reaching the shore was likely to increase the emotion.

Just what it was which led the demoniac to be waiting on the shore we do not know, but it may be the wonder evoked in him when the violent storm subsided into so strange a stillness. People of weak intellect are sometimes strangely gifted with a sense of the supernatural. Even animals have uncanny powers.

As the Master stepped ashore, the impulse came to draw near and to bend before him as before one who is divine. It was a strange sight, and in itself must have profoundly moved those who accompanied Jesus and those who knew the nature of the man. This part of the story is full of interest for the psychologist.

In grappling with the disease we need to notice the method followed by Jesus. It was the way with those who practised as exorcists to ask the sufferer the name of the dæmon by which he was possessed, and no deliverance could take place until the name was known. Jesus seems to address first the dæmons and then the man. He makes the dæmons confess their name. The authority of Jesus was supreme in the case, and the results were marvelous. Of course they were attended by the usual sensation, which made it impossible for Jesus to remain. We are apt to overlook this. In our day people build tabernacles for faith-healers, and the longer they stay, the more people flock. They are not embarrassed, and seem to think they can more easily preach the gospel when people are strung up with anticipation of seeing blind people given vision, and deaf people hearing. Their experience is quite the opposite to that of our Lord. He found it necessary to go away in order to try to find the people who would let him teach them the word of God.

*Our Father, we turn to thee, with our problems, and rejoice that they are not too trivial for thy notice! Thou callest us thy children, and our days are noted by thee. May we trust thy love in all things! Amen.*

**Saturday, 20th. Mark 5. 21-24.**

The incident is interesting in itself as throwing light on what happens in times of sorrow.

A short time before it looked as though Jesus would have to abandon his habit of preaching in the synagogues; indeed, ever since his encounter with the scribes and Pharisees from Jerusalem he has been speaking in the open air, or in his own house. What effect the growing hostility had on Jairus we can only guess. But now sickness has come, his little girl is dying, the physicians are utterly helpless, and so the ruler turns to the despised and threatened Jesus and beseeches him for aid.

It has always been the experience of Jesus to be a last resource. So many turn their backs on him until they are stricken with sickness, or their dear ones are hovering at the brink of the grave! Then they cry unto the Lord in their trouble. Jairus cried, and not in vain.

During the walk to the house tidings come that the child is dead: and then the servant goes on to expostulate with the distracted parent, for Jairus seemed unable to comprehend the tidings. It could not be true! Surely Jesus could and would do something. The fact that he was willing to go to the house showed that he believed he could do something. Others had found him able to speak a word and work a cure. Had the case been so extreme he could have spoken it now. Jesus turns to him with that wondrous calm which he ever revealed in times such as these: "Be not afraid, only believe!"

The restoration of the child followed in due course, and then the inevitable happened: Jesus had to get away from the excited throngs. He seems to have left the city practically at once.

What a lesson it is for today, when we seek by all sorts of methods to make Christianity appeal to popular audiences, and do not think things are being done unless there is a mob! If we were a little more thorough, a little deeper, we might get farther in winning the world.

*O God, teach us today that it is not by might, nor by power, but by thy Spirit that the city is built and the Temple restored! May we learn to depend on thee more than on any earthly power. In Christ's name. Amen.*

**Sunday, 21st. Mark 5. 25-43.**

I have chosen this incident to show the pressure under which Jesus lived, attended by frenzied crowds, yet remaining calm and sensitive to all appeals.

He was free from haste and free from fear. He could attend to the immediate need of a woman, and yet continue in his purpose to succor a little girl. There was no love of the sensational in the ministry of Jesus. He tried to avoid the crowds. They affected him because of their impotence. He noticed their inability to control themselves: they were easily victimized. Their weakness made him tremble. He did not cease to feel the significance of the individual, and if a man or woman appeared who had need of him he responded immediately. So in the midst of this throng, and with the supplications and entreaties of the distressed ruler in his ears, he yet felt the challenge in the touch of an afflicted woman, and turned to her that the spiritual blessing might not be missed in the wonder of the physical cure.

The importance of the act of Jesus in discovering and instructing the woman can be seen in the following analysis of her faith by Dr. J. D. Jones:

"It was a timid faith, for it only enabled the woman to stretch a stealthy hand and touch Christ in the throng. It was not equal to the task of sending her openly to Jesus. And it was a superstitious faith, for she evidently thought there was some kind of magical efficacy in the mere touch of Jesus. But it was faith nevertheless, and it was richly rewarded. Even our imperfect faith brings its blessing. The faith that can only cry, 'Help my unbelief!' does not fail of reward. Perhaps some of us have no firm grip, we have only stretched out a timid hand: but even that may draw from our Saviour the words of forgiveness and blessing."

*O God our Father, teach us to put our entire confidence in thee! May we have no*

*hesitancy in trusting our destiny to thy keeping! Grant that each day it may be our delight to do thy holy will! Amen.*

**Monday, 22nd. Matthew 9. 27-31.**

Jesus continued for a little longer in Capernaum, and went out on missions of preaching and teaching. After one such day he found himself beset by two blind men who joined the throng of them that followed him, and at once lifted up their voices in earnest pleading for compassion.

They accosted him as the Messias, for that is the significance of the phrase "Son of David." It is evident that notwithstanding the resentment of the national leaders the common people still heard Jesus gladly, and turned to him as the Promised One.

Apparently the Master was reluctant to respond to the appeal in public. He wished to be quiet, and so turned his steps to his own house. But the blind men were not to be denied, so they followed him into the house. Jesus challenged their sincerity, and they proved equal to the test. They believe in his divine commission, and therefore they believe he has power to do that for which they plead. His answer corresponds with their prayer. But as on another occasion, he spoke with directness and even sternness, charging them that they were not to noise abroad what they had confessed him to be. His life was in danger if he were found to be claiming the Messiahship in any direct and spectacular way. When his hour was come he would not hesitate, but he must first finish his work.

Horton has a note on the incident to this effect: "In blindness and in the opening of the eyes there is a deep spiritual meaning (see John 9. 5). The glaring sun and the limestone dust in the air, not to mention the ill-ventilated houses and the unclean habits of the country, made eye troubles common, just as similar causes account for the prevalent spiritual blindness."

*Our Father, open our eyes to behold wonderful things out of thy law! Open the door of our understanding that we may know the ways in which thou wouldst have us behave! Let thy Spirit be our guide in all things! Amen.*

**Tuesday, 23rd. Matthew 9. 32-34.**

The incident we are considering today brings before us the following points:

First, it shows that while Jesus was staying in Capernaum as his base, and making short journeys to carry on his preaching and teaching, he was being waited upon much as a doctor is visited by those who are sick or have friends who need healing and restoration. The cases dealt with were most difficult, but his power was equal to the demands.

Second, the story shows the different way in which people regard the same incident. Common folk, seeing such miraculous power, are prepared to give glory to God and to accept the signs as proof, such as the prophets had foretold and Jesus had claimed, that he was the Messias. It was a hard case. No living doctor had appeared who could work such a wonder, but Jesus had done the marvelous work, and if, as was generally believed, the man had been possessed of a devil, then Jesus had shown power to overcome and cast out devils. The Pharisees are still busy, however, and they do not repent of their former attack, in which they said that the power of Jesus was derived from devils, and not from God. It was a wicked thing to say, the most wicked thing that anyone could say, but when once prejudice enters into the heart all sense of truth and justice departs from the mind.

It is never safe to give the slightest credence to what people say who are manifestly prejudiced and malicious toward anyone. They may be good and religious people, as these Pharisees were, but prejudice makes them capable of traducing the spotless Son of God. Let us train ourselves never to listen to prejudiced testimony about any Christian worker!

*O Lord our God, who art the judge of all the earth, help us to live in awe of thee! Thou readest the thoughts of our hearts, thou knowest the motives which animate us: cleanse us from sin and teach us thy ways! In Christ's name. Amen.*

**Wednesday, 24th. Luke 4. 16, 17; Mark 6. 1-6.**

The continuance of the attacks of the Pharisees made it necessary for Jesus to seek change, and therefore he determined to go back to his native city of Nazareth. I have placed the story from Luke at this point, although the evangelist places it at the outset of the ministry. It is almost universally admitted by modern students that the Gospels are not written with an eye on chronology, but simply to illustrate certain outstanding facts in the life and work of the Master. This narrative could not refer to an opening incident in the life of Jesus, for his disciples are already organized. Both Matthew and Mark place the visit to Nazareth where we are considering it now. Luke's narrative furnishes us with the Scripture that was the basis of the address given by Jesus, and the open resentment of the people.

If we put the narratives together we find that the sermon of Jesus was criticized, first, because these people knew him and his family, and were not prepared to grant that a man who had lived and toiled among them, and whose people were just ordinary folk in the city, could possibly be the Messias. And yet they were aware that he had something about him which needed explanation. He had gone to the same school as the rest of them, but he knew more. He wrought mighty works such as made them marvel. His speech provoked

their wonder, it was so unique, so authoritative. His knowledge roused their amazement, he knew so much about God and about life. He had not got it from any associations such as they knew.

Instead of feeling honored by the fact that Jesus had grown up among them, they took offence. His very talents roused them to anger. They tried to arrest him, and took him to the top of a precipice, intending to destroy him: but he showed such spiritual power as made them fall back, and he went forth to preach and to teach in the country round about. Nazareth missed its opportunity. Prejudice blinded its eyes and hardened its heart so that he who had taught and who would gladly have helped the sick and sorrowing as he had done elsewhere, withdrew himself, and her day of opportunity was passed.

When familiarity breeds prejudice it is just as fatal as when other motives such as inspired the rulers in Jerusalem are at work.

*O Lord, may the knowledge we have of thy character, and of what thou hast done for others, inspire us to trust thee for ourselves! We would lay down the burden our hearts cannot carry, trusting in thy love and thy willingness to succor us. In Christ's name. Amen.*

**Thursday, 25th. Matthew 9. 35.**

It is obvious that this verse covers an extended period. It marks a new section of the gospel story. There is a phrase in the Acts which sums up the mission, "He went about doing good." The ministry is described as centering in the synagogues, and as being a preaching as well as healing ministry.

All that we have been studying is an index to what is implied in this verse. His theme was "The gospel of the kingdom," and we know what that means. It was not what these people had been taught to expect. It was not an earthly kingdom, to be established by earthly means. It was at hand, and yet it was in the midst. It was to come, and yet it was within. It was to be entered, and yet it was a word which entered into others. It was the presence of good men in society, and yet it was an influence changing the nature of all with whom it came in contact. It was not of this world, but was real. It was a kingdom of truth, and yet it transformed all human relations. It was a mystery, and yet the initiated could see it and understand it. It consisted of certain qualities such as righteousness, joy, and peace in the Holy Spirit. It was to be the object of prayer and of earnest and primary search by each one who desired to know the benevolence and love of God. This was the message preached in the cities and villages as Jesus made his tour of Galilee.

Livermore says: "What a beautiful delineation of character is embodied in this verse! The greatest of all goes about doing good as the servant of all. He establishes himself in no regal palace or learned school, issuing thence his commands or his doctrines; surrounds himself with no pomp or circumstance: but he mingles freely with all, is accessible and gracious to all. He dispenses the truth as freely as light and air. His sympathies are not restricted to any one class or condition of men, but he regards with interest the whole family of mankind."

*Almighty God, Father of all mercies, we are unworthy to approach thee! Yet we come by the new and living way, and we thank thee that thou hast revealed thy love to us in Jesus Christ our Lord. We pray for grace to walk in the way of his commandments! Amen.*

**Friday, 26th. Matthew 9. 36 to 10. 1.**

In the synagogues and in the open air Jesus found himself beset by vast multitudes who were eager to receive instruction and to behold the works of God. Their condition moved him profoundly. They longed to know the will of God, but were utterly confused in mind because of the false emphases of their teachers. Religion was made into a burden instead of an inspiration. They were the victims of those who ought to have been their shepherds. The sight of their impotence made Jesus tremble with emotion. Their eagerness to respond to any true word was so pathetic that he cried, "The harvest is plenteous, but the laborers are few!"

I do not think it was simply or chiefly because of the way in which the government of the time spoiled them that Jesus was moved, but because their pastors were not protectors, but exploiters. We all know what happens when a modern minister uses his position to make himself famous. He utters false heroics, he advertises catch subjects, he centers the thoughts of the people on himself, and not on God. His harangues, and not prayer, are made the center of attraction. "The hungry sheep look up and are not fed." It is this which moves the Master.

Such a condition necessitates divine aid. It is not to be cured by simply calling attention to it. We need God. And we need God because we are solicitous about other people. We need God because we believe that men and women are ripe for him. We need God because men will respond when once their hearts are filled with a sense of the glory of gathering their brethren to the divine embrace. We need God because anything less than a divine urge will not induce those who have knowledge and power to undertake the task.

These men are not merely to pray that God will send forth laborers, they are themselves to go. We may believe that Jesus had so prayed, and then proceeded to answer his own prayer by sending these men out. By his act he multiplies himself:

and so successful is the movement that according to Luke he sent forth other seventy also. It was a marvelous season, and yielded much precious fruit.

*Our Father, make us feel the challenge of thy work! Open our eyes to behold human need, and also the glorious possibilities which lie in the winning of men to thee! May we be willing to set on one side our ordinary business to win men for thee! Amen.*

**Saturday, 27th. Mark 6. 7; Matthew 10. 2-42.**

We note that the object of Jesus in calling the Twelve was not to make them ecclesiastics, but missionaries. They were to go two and two, and to discharge the duties which they had seen him discharge; and when the demands of the time necessitated it, he sent seventy others with the same commission. Of course executive officers are always needed when an organization has been established, but we must not imagine that the executive is more important than the missionary. Paul was just as important as any of the group of apostles who formed the council at Jerusalem.

The work of the apostles was of two kinds, and yet it was one work. They were preachers, and also healers. There are many today who think it was a most unfortunate thing when the work was divided, and the cure of bodies separated from the cure of souls. In the cleavage the cure of the mind diseased was almost ignored.

A great deal of knowledge has been acquired concerning physical well-being, and concerning methods of healing. We have no right to ignore knowledge of these things, and expect that God will do by miracle what can be done by ordinary intellectual effort. My chief concern is to guard us against presumption in facing the facts of life as the servants of God.

Whether the messengers were named or unnamed, their distinction lay in that they went forth on their Lord's commission, speaking about God, working the works of God. Their commission was at this time a restricted one. They were to cover an area and return, they were to meet the conditions prevalent within that area. It seems as though it were a principle with Jesus that a man who would go forth for God must begin with those next to him and reach out in widening circles until the world is covered. There will be hazards to face, but there is the security which rises from the fact that the work, being of God, shall not perish, and that the messenger is perfectly safe until his privilege leads to suffering for the sake of others: and then he will not be forsaken, but glorified.

*O God, give us courage as we face the needs of the world! May we not shirk our personal responsibility to make known the power of the gospel! Give us faith in thy providential care! In Christ's name. Amen.*

**Sunday, 28th. Mark 6. 12, 13; Matthew 11. 1.**

While the disciples were on their mission Jesus was not idle. He went from place to place, meeting various types of difficulty: now a friend questioning his bona fides, now finding the business men turning their backs on him, again meeting with people who were too cultured to notice him, and others who were too pious to be able to see real religion when it was working in broad daylight. It must have been a great period in the religious history of Galilee. A great number of cities were visited, and everywhere the new teaching was heard, everywhere the marvelous works of God were manifest. If only the people had known their opportunity what might not their future have been!

Robinson says that the Twelve "were sent away from him to carry on work in the same manner as he himself worked. They carried with them the authority and power of Jesus himself, and engaged in the threefold task of preaching, exorcism and healing. The instructions given to them are interesting. They are to go out in absolute poverty. As they start on their daily road they are to make no provision whatever for their material needs. One of the lessons they have to learn is that of absolute dependence. The treatment they are to accord to different classes of places is also significant. Where hospitality is offered freely and willingly, it is to be accepted, but where it is refused or grudged, nothing is to be received, not even dust which may accidentally adhere to their persons. Similar importance is to be attached to the acceptance or otherwise of the message they have to bring."

*O Lord our God, we gratefully acknowledge thy guidance in our lives! Thou hast revealed thyself even in the heaviest clouds that have overspread our lives. Thy comforts have never failed. Help us to go forward in thy strength! In Christ's name. Amen.*

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## ANNOUNCEMENT!

**Dr. John Gardner's present course of Bible Notes ends in the next issue.**

**DR. F. B. MEYER**
**OF LONDON**

**will begin a new course in April, starting with Genesis 1.**